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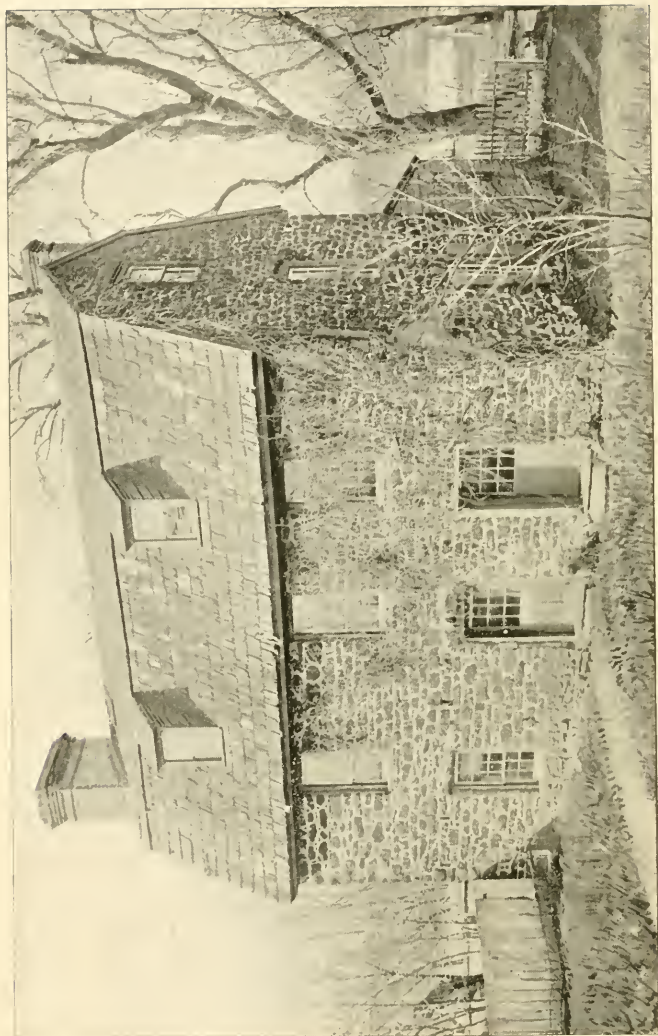












NICHOLSON HOUSE ON COOPER'S CREEK.  
Built about 1699.

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# My Ancestors

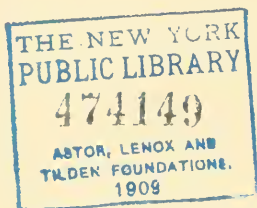
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WILLIAM HOPKINS NICHOLSON

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## PREFACE.

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In the short narrative herein contained, I have endeavored to present to my descendants, something of the history and environment of my ancestors who first settled in this country.

The materials for this have been limited, so far as an intimate personality of many of the individuals is concerned, thus confining the history chiefly to one of outline. But meagre as it is, if I may judge of my own interest in the matter, my children will attach a value to it, not looked for in others.

In its compilation, I have made use of the "Minutes of Salem Monthly Meeting of Friends," "Johnson's History of Salem," "Shourd's History of the Fenwick Colony," "Smith's History of New Jersey," "John Clement's History of the First Settlers of Newton Township," his "Sketch of the Life and Character of John Fenwick," and other sources of information acknowledged in the text.

W. H. N.

NEW YEAR, 1897.



## MY ANCESTORS.

SAMUEL NICHOLSON, was my first ancestor who landed on American soil. He, with his wife Ann and five children, viz: Rachel, Elizabeth, Samuel, Joseph and Abel, came from the parish of Orston, Nottinghamshire, England, and sailing with John Fenwick and company, in the ship Griffin, entered the Delaware River and settled at Salem, New Jersey, on the 23rd of Ninth month, 1675.

Before leaving England, John Fenwick the leader of this enterprise, purchased a large extent of land in West New Jersey

This was conveyed to him March 18th, 1673, by John, Lord Berkeley, who received his title from the Duke of York, the latter possessing it by virtue of letters patent granted by his brother, King Charles II. The English King claimed its ownership on the ground of first discovery. In anticipation of colonizing this land, Fenwick proceeded, before starting to this country, to sell it in tracts ranging from 500 to 1000 acres each, to a number of persons, all apparently members of the religious Society of Friends. Samuel Nicholson was one who bought 500 acres, which he afterwards increased to 2000. It was to occupy and improve their possessions that these emigrants came over. Thus they formed the first permanent settlement of Europeans on the <sup>east</sup>~~west~~ shore of the Delaware River.

The earliest navigator who entered Delaware Bay was Henry Hudson, who in 1609, was sent by the Dutch East India Company in search of a north-west passage to China. He does not appear to have gone far up the river. Lord Delaware, Governor of Virginia,



from whom the river takes its name, entered the bay in 1610. Next year the Swedes visited the coast, making a settlement at Lewes, Delaware, but three years later it was destroyed by the Indians. In 1623, Argall, the English Governor of Virginia, disputed the claims of the Dutch whom he found along the river, but the same year the Dutch Commander, Cornelius May, entering it, took possession and built Fort Nassau near where the City of Gloucester now stands. Cape May received its name from this navigator. Fort Nassau was afterwards destroyed by the Indians and it is not known now exactly where it stood. In 1631, a mixed population of Fins, Swedes and Dutch made common cause against a few Englishmen who had come from New Haven and settled on Salem Creek. Obtaining a military force from New Amsterdam (New York), they burnt the houses of the English, confiscated their goods, and made their owners prisoners. They were, however, permitted to return again and build other houses, and a few were found there on the arrival of John Fenwick and company. The Dutch built a fort

at Elsinboro, but it is related that the musquitoes compelled them to vacate the fort, upon which they named the place Musquitoboro. The English, in 1661, afresh obtained control of the territory, but it was again taken by the Dutch, in 1663. Chas. II., in 1664, sent an expedition and took New York from the Dutch, when the settlements in New Jersey once more submitted to the same authority. Again, in 1673, the Dutch became master, but in 1674, by the Peace of Westminster, the English obtained final possession. A few settlers were then scattered along the shores of the Delaware, but before 1675, Bancroft says that West Jersey had not a hamlet. On the spot where Philadelphia now stands there were but three or four little cottages. The few dwellings found at Salem when Fenwick and party arrived are said to have formed their first shelter.

Three years before this, George Fox having visited Friends in Maryland, started an overland journey thence to Long Island, to see Friends there, and in New England. His way was a hard one, as bogs, morasses and streams

disputed his passage, and with difficulty by horse and canoe, he and his companions at length reached New Castle, where they crossed the Delaware to New Jersey, not without danger to their lives. In his journal, Fox says: "When we were over, we were troubled to procure guides ; which were hard to get and very chargeable. Then had we that wilderness country to pass through, since called West Jersey, not then inhabited by English ; so that we have traveled a whole day without seeing man or woman, house or dwelling-place. Sometimes we lay in the woods by the fire, and sometimes in Indian wigwams or houses. We came one night to an Indian town and lay at the King's house, who was a very pretty man. Both he and his wife received us lovingly, and his attendants, (such as they were) were very respectful to us. They laid us mats to lie on ; but provision was very short with them, having caught but little that day. At another Indian town, where we staid, the King came to us, and he could speak some English. I spoke to him much, and also to his people ; and they were very loving to us." This

narration gives us some idea of what our forefathers had to encounter in their new home.

What influenced these Friends to leave England and settle in the American wilderness is an interesting inquiry. John Fenwick, through whose efforts the movement was consummated, was born 1618, passed through his law studies at Gray's Inn in 1640, then became a major in a regiment of Cromwells' cavalry. After Charles I. was sentenced to death, he was detailed as Commander of cavalry in conjunction with foot troops, to attend the execution of the King. In 1649, he was certified as a member of the Independents, and in 1651, was commissioned a Captain of cavalry. While in the army it appears he became convinced of the principles of the Society of Friends. The particulars of his conversion have not been handed down to us. Neither have we any account of how Samuel Nicholson and his family became Friends. All who came with Fenwick, doubtless were members of that society before they came to this country.

At this period the Quakers in England were ruthlessly persecuted. In the words of

historian Bancroft, " During the Long Parliament, in the time of the protectorate, at the restoration in England, in the Dutch colony of New Netherlands, everywhere and for wearisome years, they were exposed to perpetual dangers and griefs; they were whipped, crowded into jails among felons, kept in dungeons foul and gloomy beyond imagination, fined, exiled, and sold into bondage. They bore the brunt of the persecution of the dissenters. Imprisoned in winter without fire, they perished from frost. Some were victims to the barbarous cruelty of the jailor. Twice George Fox narrowly escaped death. The despised people braved every danger to continue their assemblies. Haled by violence they returned. When their meeting-houses were torn down, they gathered openly upon the ruins. They could not be dissolved by armed men; and when their opposers took shovels to throw rubbish on them they stood together 'willing to have been buried alive witnessing for the Lord.' "

Amongst the sufferers from this state of affairs John Fenwick was included, and suffered

much in person and estate therefor. "In 1666," says Clement, "he was taken from a meeting of Friends, in Buckinghamshire, and confined in the common jail. In 1670, he was fined for attending meeting, and refusing to pay, the constable took a set of harness from his stable, and but for shame would have taken his best horse also."

There is no record to show what Samuel Nicholson personally suffered in behalf of his religion. He, however, probably was not exempt. From Besse's book of "Sufferings," we learn that many of the name of Nicholson were amongst the persecuted. This history informs us, that in 1652, a Benjamin Nicholson, whose religious concern induced him to exhort both priests and people at the close of their public assembly for worship at Lancaster, Yorkshire, suffered five months imprisonment. George and Michael Nicholson, West Riding of Yorkshire, were committed to prison in 1660, for refusing to swear. The same year Joseph Nicholson with 345 others were imprisoned in Newgate for attending the meetings of dissenters. The

same year, Benjamin Nicholson died imprisoned in York Castle for attending the religious meetings of Friends. In Cumberland, 1661, John Nicholson and others were on an attachment out of the Exchequer, committed to Carlise jail, and detained three years. The same year John Nicholson, Risom-Garth, Yorkshire, was distressed with loss of goods to the amount of £3, for church rates. In 1664, he suffers distress for tithes to the amount of £11. In 1676, Alice Nicholson of Woodhouse, Cumberland, was imprisoned for tithes at the instance of a priest of Coldbeck. She was a poor widow with six fatherless children, whose husband had died in prison at the suit of the same priest. In 1682 she continued a prisoner, having been a prisoner there five years and three months.

In New England, several Nicholsons suffered whippings, imprisonment, and banishment. These sufferings had not ceased as late as 1689, either in England or America. During the twenty-five years reign of Charles II., 13,562 Friends were imprisoned in various parts of England, 198 were transported

as slaves, and 338 died in prison or of wounds received by violent assaults. A desire to obtain an asylum from such persecution was a natural instinct, and afforded a strong incentive for Friends to seek a refuge this side the Atlantic. That other inducements influenced in the same direction, cannot be doubted. Adventurers who earlier had visited these shores, gave most flattering accounts of the country, so that William Penn and others felt constrained to caution Friends, "lest any should go out of a curious and unsettled mind, and act or hurry any beyond the wisdom and counsel of the Lord, or the freedom of his light and spirit in their hearts, and not upon good and weighty grounds." Yet some who seemed to have doubted the fact, were assured by the same authority, that there was such a province as New Jersey, and that it was reputed by those who had "lived and traveled in the country to be wholesome of air, and fruitful of soil, and capable of sea-trade," and that it was "not right for any to despise it or dispraise it, or dissuade those that find freedom of the Lord and necessity put upon their going."



Certain opposers gave a very different account of the country. They pictured the musquitoes, the rattlesnakes, the wolves, the bears and the Indians, which would be encountered there. They said that the water was bad, and the winters long. Correspondents from the new country combatted these objections. That the animals and snakes were here was acknowledged; but it was asserted that neither they nor the musquito flies were troublesome. To balance any evils which might be met, they recounted such advantages as the increase of all sorts of grain and fruits; the abundance of fish, fowl, deer, swine, and especially of Indian corn. One writer did not remember he had ever tasted better water in England, than was yielded by our springs, of which he said could be made good ale and beer. One wrote of the abundance of chestnuts and walnuts, and of beech, and pine, and oak timber, and such choice fruits as strawberries, cranberries, and whortleberries, existing, he said, from May till Michaelmass. Five hundred turkeys had been seen in a flock, and it was declared that the Indians brought home to the houses of the

settlers as many as seven or eight fat bucks of a day. A prospect so alluring, justified the warning of Penn and others against too hasty a going.

Such were amongst the inducements which caused these early settlers to quit their country. But experience proved that their portion was not altogether lovely. Fenwick's party acknowledged that they had "been exposed to great hazards, straits, dangers and cruelties at sea." On the ship they were crowded and inconvenienced, and being unused to such an experience, they must have greatly rejoiced when their voyage of more than two months was over. Reaching Salem, the inhospitable surroundings must have appalled them. The few places of shelter found there, afforded them but limited accommodations for enjoying life. In their company were carpenters and other artisans, and no doubt they bravely met the occasion. It would be interesting, did we possess a detailed account of their experiences at this juncture. Their first efforts must have been to put up log habitations to shield them from the storms of the approaching winter. When

we consider that it was two years before another ship visited the colony, we may form some idea of what a complete severance from old associations was experienced by these new settlers. William Penn did not come over till five years afterwards.

Before leaving England, June 24th, 1675, an agreement was drawn up between the proprietors, forecasting the government to be adopted by the colony. Fenwick claimed he had purchased the country "together with the government thereof." The agreement so made, was signed by Samuel Nicholson, and thirty-one others. It provided "That the Governor and magistrates shall be chosen by the advice and consent of the said proprietors and freeholders every year, and ten or twelve persons as aforesaid, to be a council to remain one year, and then the one-half of them to be put out, and as many more chosen in their places and so from time to time after a years service to make a new election of a Governor and half of the council, or a continuance of him or them as shall be most convenient, who shall have full power to make such laws and customs for the

good of the colony and suppression of vice, as to them shall seem most necessary and convenient." In accordance with this provision, John Fenwick was elected Governor, and affirming his allegiance to the King of England, and his "endeavor to promote the honor of almighty God," was installed into office. Fifteen magistrates were then elected, Samuel Nicholson being one of the number. On accepting the office he made the following solemn affirmation :

"I, Samuel Nicholson, of the town of New Salem, in Fenwick colony, in the province of New Cæsarea, or New Jersey, in America, planter, do hereby declare and promise that I will endeavor to promote the honor of Almighty God in all my undertakings, who is King of Kings, and requires all men to do justly, love mercy, and walk humbly with him, their God ; and accordingly I do further declare and promise that I will bear true allegiance to the King of England, his heirs, and successors, and also that I will be faithful to the interests of John Fenwick, lord or chief proprietor of the said colony, his heirs, executors

and assigns, and endeavor the peace and welfare of him, them, and of his said colony, accordingly. In witness whereof, I have hereunto subscribed my name this fifth day of the Fifth Month, commonly called July, in the year one thousand six hundred and seventy-six."

The same affirmation was made by the other magistrates. Says Clement, in his sketch of the life of Fenwick, "Although from the name assumed by these officers, their duties would seem to have been purely judicial, yet it is to be supposed they sometimes sat in a legislative capacity, and made the few laws necessary for the proper government of the colony."

Before the installment of these officers as above narrated, an elaborate paper called "Concessions and Agreements," was drawn up, and signed by William Penn, then interested as a proprietor in New Jersey, and many others, including Samuel Nicholson. They declared, "We lay a foundation for after ages to understand their liberty as Christians and as men, that they may not be brought into bondage, but by their own consent, for we put *the power*

*in the people."* "Thus," says Bancroft in reviewing these Concessions, "they framed their government on the basis of humanity. Neither faith, nor race, was respected. They met in the wilderness as men, and founded society on equal rights." Further he says, "The formation of this little government of a few hundred souls that soon increased to thousands, is one of the most beautiful incidents in the history of the age. West Jersey had been a fit home for a Fenelon."

Thus established, the proprietors set about allotting to each the quantity of land he had purchased. "The plan adopted," says Clement, "was the opening of a main street, running to and from a landing-place on the stream; the purchaser's lots of 16 acres each being on one side of said street; the opposite side being reserved by the Chief Proprietor for his own benefit. The large outside tracts purchased by the emigrants were separately surveyed, certificates of description returned and approved by the Governor and magistrates, which perfected the title; the deeds having been previously executed, delivered and entered of record."

Fenwick, beginning his government at once, gave to the few Europeans he found settled upon his proprietary, a title to the lands they occupied, on their paying him annually a small quit-rent. Thus he established with them quite friendly relations. Very early he made a treaty with the Indians who inhabited the neighborhood in large numbers, and gave them a satisfactory price for all the territory included in the present counties of Salem and Cumberland. What he gave for a part of it, is related by Robert G. Johnson in his history of Salem, as follows: "So far as I have been able to collect information, the tract of country included within Oldman's Creek and Morris River, was purchased from several Indian Chiefs for 4 guns, powder and lead; 10½ ankers of rum, equal to 336 gallons; some shirts, shoes and stockings; 4 blankets; 16 match coats; 1 piece of match coating and other English goods."

The history of Fenwick's life in Salem, which he named because it signified peace, cannot be dwelt upon here, further than to say it was scarcely less stormy than it had been

in his native land. His claim to the exercise of governorship soon became disputed by Andross, the English Governor of New York, but as he stoutly maintained his right, he was arrested at night by a posse of two sheriffs and twelve soldiers and carried prisoner to New York. Detained there for some time, he was eventually paroled, but his controversy with Andross continued for three years, and must have seriously disturbed the peace of the Colonists. He eventually submitted and acknowledged the authority of the government for West Jersey, established at Burlington, and was elected, in 1683, a member of the Colonial Assembly. On account of ill health he never sat in that body, and he died in December of the same year.

The accounts given us in relation to Samuel Nicholson represent him as one of the wealthiest of the emigrants, a favorite of Fenwick, the first magistrate of the colony, and that he and his wife were active members of the Society of Friends. His 16 acre lot in Salem was one of the most eligible, and he built upon it a house of hewn logs, presumably



of the most primitive character. The floor of this house was earthen, whether it had a chimney is uncertain, and a glass window was a luxury that probably was missing. In those early days, it is said, oiled paper, isinglass and thin stretched bladders were used to let light through small openings made for windows. Such was the first dwelling which housed Samuel Nicholson and wife and five children, aged respectively, sixteen, eleven, nine, six and three years.

The first organization of a Monthly Meeting of Friends of Salem took place in Fifth month, 1676, about a year after their arrival. This was formed "to consider of outward circumstances and business, and of such that has been convinced, and walked disorderly, that they may in all gravity and uprightness to God, and in tenderness of Spirit and love to their souls, be admonished, exhorted, and also re-proved and their evil deeds and practices testified against in the wisdom of God, and in the authority of truth, that may answer the witness of God within them." This minute was signed by a number of Friends, Samuel Nicholson heading the list.

Meetings for worship for the first five years were held at the houses of the settlers wherever it was most convenient. In 1679, it was agreed by minute to hold meetings on Fourth and First days, first at Samuel Nicholson's, next at Robert Zanes's, and next at Richard Guy's house, alternately. Samuel Nicholson, in 1680, moved from his lot in Salem and settled on his large possessions in Elsinboro, where he must first have built a house. The Friends of Salem, not yet having succeeded in getting a suitable lot for meeting purposes, in Sixth Month, 1681, Samuel Nicholson and his wife deeded the whole of their sixteen acre lot on Broadway Street, in Salem, for the use and benefit of Salem Monthly Meeting forever, for a meeting-house and graveyard, and other purposes. After the deed was given a Committee was appointed to repair the house and get it fit to meet in. In 1683, the house was enlarged by adding sixteen feet in length and erecting a chimney and a pair of stairs. This made a building sixteen by forty feet, partly frame and partly brick. A proposition looking towards putting in a board floor, having

failed, a committee, in 1687, was directed to have the old and new house floored with good clay, and to have it ready before the Yearly Meeting should convene. Thus it appears Samuel Nicholson's house was the first building set apart for religious worship in West New Jersey. "The first Yearly Meeting," says Shourds in his history of Fenwick Colony, "was held at Salem, Second Month Fifteenth, 1684, and included Friends of Haddonfield and Salem." These meetings continued several years. The Meeting House stood a few rods east of the great oak at Salem, and was used till the year 1700.

It was but two years after reaching this country, that Rachel, the eldest daughter of Samuel Nicholson, then eighteen years of age, was married to Abraham Strand, in Friends' Meeting. At that time a marriage certificate was prepared in much the same language as that now used by Friends, and witnessed in the same way. Their certificate was signed by Samuel Nicholson and seven others. Marriage certificates are the most prominent feature in the old minutes of Salem meeting, and

while he lived, Samuel Nicholson's name was invariably recorded as one of the witnesses.

Elizabeth Nicholson, the second daughter, married John Abbott in 1684, after the family had moved to Elsinboro. The next year, 1685, Samuel Nicholson died. His widow, Ann, survived him nine years, and died 1694. It would appear that Samuel Nicholson, the son, and his newly married wife, also died the same year. Joseph, my ancestor, was sixteen at the time of his father's death, and twenty-five when his mother and brother Samuel, deceased. Abel, his younger brother, married Mary Tyler, a year before the death of the mother, leaving Joseph the only unmarried child.

While Samuel Nicholson, the elder, bore evidence of some education, we must presume that his opportunities for it had been limited. It is possible that in England, he had access to a parish school of a very primitive character, where little was taught but reading, writing and arithmetic. It is evident, however, that several of the emigrants were not without considerable cultivation. Fenwick had passed

through his law studies at Gray's Inn, and Richard Hancock, his Surveyor General, must have been equipped for his work. That others, engaged in civil duties and in the affairs of the church, were measurably qualified, is certain. The best educated men of the day, such as Penn and Barclay, had exceptional opportunities not open to the average Englishman. Says Green in his history of the English people, "The whole moral effect which is produced now-a-days by the religious newspaper, the tract, the essay, the lecture, the missionary report, the sermon, was then produced by the Bible alone." Further, he says, "The Bible afforded the whole literature which was practically accessible to ordinary Englishmen." English literature was then confined to few authors, and science had scarcely a beginning. Spenser, Shakespeare, Bacon, Milton and Bunyan had written, but how far read at that day it is difficult to imagine. Books were costly and public libraries only in the seats of classical learning. Says the historian Lecky, "The refinements of civilization advanced by slow and almost insensible degrees into country life.

The manners and tasks of the country gentry, were often to the last degree coarse and illiterate." The influence of religion no doubt tempered these conditions with our Quaker ancestors.

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As herein before narrated, Joseph Nicholson was six years old, when he first reached this country. If opportunities for an education were limited in the land of his nativity, what shall we imagine they were in the land of his adoption? In a community of men of such liberal views as characterized the founders of the Fenwick colony, we must conclude that some provision was made for the education of their children. Friends, early in their history encouraged learning and established schools. Yet at that early date the chances for an education must have been slim. At the age of twelve, Joseph accompanied his father and family in their movement from Salem to the Elsinboro property. There he lived till he was twenty-six years of age. The business of farming, at that period, was in its primitive stages. Sleds were used instead of wagons for hauling,

and the plows and other implements were of the rudest construction. Wheat and other grain was threshed with a flail, and winnowed with the wind. Vegetables in small variety were cultivated, but Indian corn must have been the most valuable crop. Fish, flesh and fowl were abundant, so that food was generally plenty. It is, however, related that both in West Jersey and in Pennsylvania about the year 1687, the settlers were put into difficulties from lack of food, their crops having in great part failed. Several families had to be provided for by their neighbors who were more fortunate, but the latter were few, compared to the number who needed assistance. An unexpected arrival of a vessel from New England to Philadelphia, laden with corn, abated the distress, and this vessel meeting with a good market, others followed, so that thereafter the settlers were not exposed to like privations. Horses, cattle and swine were abundantly raised, many of which pastured and fed in the woods and marshes, and belonging to different persons, marks were placed upon them to designate their owners. A law

was passed to settle difficulties of ownership, and an officer called a ranger was appointed, whose duty it was to look through the woods and waste lands and take up all horses and other cattle over one year of age not having a brand or ear-mark ; for such were accounted strays and forfeited to the Lord Proprietor of the province, unless claimants could establish their rights before two justices of the peace. No person was allowed to mark any of his beasts unless in the presence of some justice of the peace or of the chief ranger, under penalty of \$20. In those early days, says Johnson, vast numbers of horses and cattle were raised in the woods and marshes, and they were brought into enclosures for only two or three months during winter. Horses were very important to these early settlers, as in the absence of good roads and vehicles, not only men but women and children made journeys on horseback where boating was impossible.

Farming was perhaps the least important business of the colonists. The exportation of deer-skins, dressed and undressed, peltries of



bears and many fur-bearing animals which then abounded, cedar posts, shingles and staves, besides wheat, corn, beef, pork and tallow, was carried on through agencies in New York, and exchanged for those articles the settlers most needed from abroad. The primeval pines of New Jersey were a source of revenue from the pitch, tar and rosin they produced. Thus it seems evident that the thrift of the inhabitants must have soon obtained its reward, and enabled them to enjoy many additional comforts of life.

One of the appurtenances to nearly every large owners' premises was the brewery. This was an English importation, and was no doubt considered to be a step in the direction of temperance, contrasted with the use of gin which in England at that period was doing such devastation as to call for its repression by Parliament. The breweries at length gave way to the cider-presses, then stronger alcoholic drinks followed, and were used doubtless with effects very hurtful to our forefathers. How many diseased livers and how many twinges of gout their descendants might have missed had their

ancestors denied themselves this indulgence may never be fully estimated.

Says Johnson, "Social intercourse was more general in winter than in summer, when a part of the afternoon and early evening were thus spent; the men discoursed on matters concerning themselves, and the wives and daughters chattered about their domestic productions while nimble fingers gave rapid motion to their knitting-needles. Their refreshments were simple, doughnuts, cheese, fine cider and home-made beer."

It was necessary in the preparation of their food that our forefathers should have the means of turning their grain into flour or meal. Hand-mills were used by them first, but horse-mills, then tide-mills and wind-mills followed. Markets were held weekly in Salem on every Third-day (Tuesday), where grain and provisions were sold, but no sale was to be made before eleven o'clock. If this rule was not observed, the informer causing the arrest of the offender would receive half the value of the sale, and the other half would go for the public use. Johnson informs us fairs were held

annually the first and second of May, and the twentieth and twenty-first of October, at which all persons were at liberty to buy and sell all manner of lawful goods, wares and merchandise, and also were to be free from arrest for the two days of the fair, and for two days, both before and after the fair. This privilege being abused by foreigners flocking from other parts and selling liquor during the fair, thus encroaching on the peculiar privileges of the native inhabitants, who and none else were authorized to sell it by retail, it was enacted that all persons found guilty of such breach should forfeit all liquors found in their custody, to be seized by virtue of a warrant from the burgess of the town, one-half to go to the informer, and one-half to the burgess. Salem was incorporated as a borough in 1693, which existed from that date to 1703.

The short history above recorded will give some idea of the surroundings which met Joseph Nicholson while passing from his sixth to his twenty-sixth year. Meanwhile, as before stated, his father died about 1690, and his mother in 1694. From all the information at

hand, it appears that his mother, Ann Nicholson, after his father's death, possessed the homestead and a large tract of land at Elsinboro. Shourds says, that "in her will, she devised her estate to her three granddaughters, Rachel, Mary and Elizabeth Abbott, and her three sons, Samuel, Jr., Joseph and Abel Nicholson. Samuel, Jr., married, and he and his wife dying soon after, he left by will his large estate to his two brothers, Joseph and Abel. In 1695, Joseph parted with his share, which included the old homestead of his parents, to George Abbott and others, having at that date, married and gone to Cooper's Creek."

By the foregoing it is shown that Joseph Nicholson lived with his parents until both had died. As the only unmarried child, he perhaps felt it incumbent on him to care for them during their declining years. He was now twenty-six years of age, and being left alone, it is no wonder he should cast about for a companion and helpmeet. The charms of Hannah Wood may have first been presented to him during her attendance with her parents at Salem Quarterly Meeting ; they having come

from Cooper's Creek, by boat or on horseback, to fulfil that religious duty. However the acquaintance was made, the result was their marriage in 1695, by Friends' ceremony, at the home of her widowed mother, just north of the present city of Camden. Henry Wood, her father, with his wife Hannah and several children came from Newport, Rhode Island, in 1682, having bought of Samuel Cole a tract of land, "situate at Arwawmosse in West Jersey, also the dwelling-house or tenement which the said Cole inhabited." Clement says of Henry Wood, "He was somewhat of a public man, as he was a member of the Assembly in 1683 and 1684; but the last year did not attend. In 1684, he was appointed one of the commissioners for laying out land and purchasing from the Indians; and in 1685, he acted as a commissioner for opening highways and keeping the same in repair. He rendered service in many other minor positions, and was a useful man in his time." He located three hundred and fifty acres on the north side of Cooper's Creek facing the Delaware River, but disposed of the greater part before his death, in 1691. The

land he kept and dwelt upon he named Hope-well, and here it is probable Joseph Nicholson lived after his marriage, until he became owner of an additional tract in 1699, through a purchase from his wife's brother, James Wood. Having sold his property at Elsinboro, as above stated, his property interests were now all transferred to the north side of Cooper's Creek. The old stone house now standing there, in which my father was born, and in which his immediate ancestors lived, is supposed to have been built by him. This venerable building contains the ample fire-place of the olden time, but is without a cellar.

The married life of Joseph Nicholson lasted but seven years, as he died in 1702. His wife Hannah survived him, but how long is not stated. Their children were George, born about 1696, who married Alice Lord 1717, but of whose history I have no further knowledge, and Samuel, my ancestor, who married Sarah Burrough in 1722. At his father's death, Samuel seems to have inherited the large estate purchased by his father of James Wood. He married three times. His first wife, above

named, was the mother of all his children. Their first-born was Abigail, in 1723, who married Daniel Hillman in 1743, and after his death, John Gill in 1767; Joseph, born 1725, who married Rachel Livzey, in 1788; Hannah, born 1727, who married John Hillman, in 1746; Samuel, Jr., born 1730, who probably died unmarried soon after coming of age; Abel, my ancestor, born between 1735 and 1740, who married Rebecca Aaronson, daughter of Aaron Aaronson, in 1760; and Sarah, who died unmarried in 1756. After the death of his first wife, Samuel Nicholson, in 1744, married Rebecca Saint, who died shortly after; and in 1749, he married his third wife, Jane (Engel) Albertson, a widow. This connection lasted but about a year, as he died in 1750, aged about fifty-four years, leaving his widow Jane, who, in 1753, married her third husband, Thomas Middleton.

It is chiefly through Samuel Nicholson's last will, dated 1749, which is appended to this volume, that we learn what is now known of his family affairs. His son Joseph was left but little by it. This may be accounted for

on the supposition that the property deeded to him by his father in 1748, about the time of Joseph's marriage, was considered as having apportioned him a fair share of the estate. It appears that Joseph married Rachel Livzey out of meeting, as we find his acknowledgment to that effect was received in 1755.

Samuel, Jr., who is named in the will as co-executor with his stepmother, Jane, must have died shortly after his father, there appearing no further account of him. The property left to him was adjacent to that willed to his brother Abel, and the latter probably fell heir to it.

It is noticeable in this will, that slaves were part of the property comprising the estate. At that period slavery met with no protest even from theologians. The distinguished Jonathan Edwards left a negro boy with his other property, and George Whitefield, the great preacher, used his influence to introduce slavery into the colony of Georgia.

It is stated that in its early settlement the township of Salem alone, contained nineteen negro slaves, sixteen of the number belonging



to members of the Society of Friends. In 1696, at their Yearly Meeting, Friends were advised to desist from, and discourage their importation. From that time the traffic became the subject of notice at their Yearly Meetings, and in 1758, it was decided that all members concerned in importing, selling, or purchasing slaves, should be forbidden to sit in meetings for discipline. In 1776, Friends holding slaves were to be disowned if they declined to manumit them. This shows the slow recognition of the wrong of slavery by our forefathers, and explains the fact that at the date we are considering, Friends left slaves as property to their descendants.

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Abel Nicholson, my great-grandfather, in 1759, or 1760, married Rebecca Aaronson. Their marriage was not made in Friends' Meeting, as we find their acknowledgements recorded in the Monthly Meeting minutes dated 4th mo. 14th, 1760. His married life was a short one, as "being in ill health," he made his will dated June 20th, 1761, and died

the same year, before the birth of his son Abel, my grandfather, which occurred 10th mo. 11th, 1761.

The will indicates that my grandfather at length became endowed with an ample estate. It is probable, that after the death of her husband, his mother vacated the homestead, and having put it to rent, went to live with her parents, or with her widowed sister, Kezia Parr. When he was about six years of age, his mother married Isaac Burrough, which changed their abode for a short time only, as she died the following year. One year after this his Aunt Kezia married Joseph Burrough, her second husband; and my grandfather, then an orphan eight years of age, became a member of this family. As far as appears, he so remained till of age, or until his marriage to Mary Ellis, 2nd mo. 16th, 1786. After that event, no doubt he at once occupied the old family homestead, and having married an excellent wife, settled there in happy possession.

Mary Ellis, my grandmother, was descended from Simeon Ellis, who came from England,

in 1691, and bought 200 acres of land in the vicinity of the present village of Ellisburg, to which he added 400 acres more in 1695. His son Simeon was the father of Isaac my grandmother's father. He did not marry in meeting, but kept his membership by making an acknowledgment in 1725. He is recorded as being a Country Squire. How far he could have practised in this office without infracting the discipline of Friends does not appear. He died in 1773. Isaac, his son, married Mary, daughter of Samuel Shivers, at Salem Meeting, in 1748, and their daughter Mary was my grandmother.

Thus married, Abel, my grandfather, having a good estate, must have enjoyed a settled and satisfactory life such as hitherto he had not experienced. Children were soon born, first Rebecca, 12th mo. 18th, 1787, next Isaac, 3rd mo. 18th 1790, then Samuel, my father, 4th mo. 18th, 1793. Two years after this, my grandmother's health proving delicate, my grandfather was advised by his physician to move to a drier and more healthful location.

This lead him to purchase the property we now call Linden, where he moved with his family in 1795. Three other children were afterwards born, Abel, 10th mo. 11th, 1795; Joseph, 5th mo. 18th, 1798; and Mary, 12th mo. 15th, 1801. Joseph and Mary died within two days of each other, 7th mo., 1803.

The four other children then remained engaged in those duties common to a farmer's family. Milking, butter making, knitting and spinning gave the women of that day little leisure, or time for literary pursuits. A neighboring country school afforded them the rudiments of an education. My aunt Rebecca closed her school life at Friends' Boarding School at Westtown. My father informed me that at five years of age he went to school to Richard Snowdon, his first teacher. His education was continued at a schoolhouse situated between Baker's Corner and Mt. Ephraim. This house was at a later date moved to the crossing of the White Horse and Mt. Ephraim roads. Later, my father and his brother Isaac, went

to Stephen Munson Day's School in Haddonfield, which had a wide repute in those days. After that, my father went to school to Thomas Thacara, who taught him geometry and surveying. In the winter of 1813, he acted as clerk in Thomas Redman's store in Haddonfield, and in 1815, spent six months at John Gummere's boarding-school in Burlington. His brother Abel, attended the same school in 1816. Thus equipped, my father taught several winters in the old schoolhouse near Mt. Ephraim, and one winter at a house on the road leading from Marlton to Camden, not far from the old stone mansion in which he was born. More than one of his pupils in this school became noted men.

As farmer boys, my father and uncles tilled the fields and cared for the horses and cattle, rising betimes and retiring early. Farming utensils then were of clumsy construction, and fertilizing the soil was but little practised. The crops of grain were very light, and hay for wintering stock, was procured from meadows owned at Eagle Point on the Delaware, as but little grass was then grown on upland.

So long a haul, and the slow work of the scythe, must have endangered and prolonged the harvest, making a strong contrast to the methods now in use.

My grandfathêr and my grandmother married out of meeting, and as both were not members at the time their children were born, these had not the benefit of a birthright membership. But the acknowledgments of both parents being afterwards received, they made request of the meeting to take their children into the Society, which was done in 1805, nineteen years after their marriage. Five years later, in 1810, my aunt Rebecca married Jacob, son of Paul Troth, who lived on a neighboring farm. This aunt was a sterling woman, and after marriage, bore the arduous duties of a large household, with unruffled patience. She had a tender conscience and a calm and quiet demeanor, engaging the love and respect of all about her. She brought up <sup>five</sup>~~four~~ sons and three daughters, all of whom reached maturity and were happily married. Respecting her sons, she was proud of the fact that not one used tobacco or drank intoxicants.

Though her early life was attended with heavy cares, she bore them with fortitude, and in later years enjoyed a season of repose, until released by death at the age of ninety-two years. Her husband, who died earlier, was a man of great industry, and took a deep interest in public affairs. In 1849, he represented his district in the Legislature.

The next member of the family to marry, was my uncle Isaac, who married Priscilla Wills, in 1814. As I knew him, he was a man of compact form, and dressed as a plain Friend. In disposition he was genial and communicative. He was a successful farmer, had a critical eye for farm stock and was fond of a good horse. He enjoyed the good things of this life without abusing them, and in my view, was a "man in whose spirit there was no guile."

My father, and uncle Abel, were now the only ones remaining with their parents, my father at that time being twenty-one, and my uncle Abel nineteen years of age. In person, my father was round-shouldered, but strong and active, and five feet eleven inches in

height. My uncle Abel was slender and smaller, but erect, nice in his tastes and possessed an inventive turn of mind. Whatever improvements in farm machinery were noticed, these young farmers were among the first to adopt. The sickle at that time was the tool used for reaping grain, and when the cradle was introduced it was hailed as an important invention. My father bought one, the envy of his friends, and was immediately employed by a neighbor to cut his grain. This he doubtless did with pride, exciting the admiration of his brother farmers. The wooden hand-rake was then the best tool for gathering hay, but my uncle Abel somewhere saw a horse-rake, and at once introduced one on the farm. This was a great advance over the hand-rake, but improvements were afterwards made resulting in the revolving rake, and later, the one on wheels now in common use. It was customary in those days for neighboring farmers to assist each other in harvesting, in hog killing and in barn-raising, opportunities which were accompanied with much jollification and always ended with a feast of good things to eat



and to drink. Thus was varied the humdrum of life, and a pleasant social intercourse was carried on between the scattered inhabitants of the country. The men enjoyed such occasions, while the women also, with their quilting parties, united utility with social pleasures. Although living plainly and not very near together, it is doubtful whether in these days, our experiences of life contribute greater happiness than was enjoyed by these earlier communities. One hundred years ago, the farmers of New Jersey lived in simplicity such as now is almost unknown. Many houses had but two rooms on the first floor, one the kitchen and the other the living and sleeping-room. Redundant lodgers were accommodated in the attic, which was often unplastered and low of ceiling. Eating was done in the kitchen, and in warm weather a portion or the cooking and washing was done out of doors. Water was had from a natural spring, or from an open well dug near by, from which it was drawn in a bucket attached to a windlass or a sweep. The clothing was of linsey-wolsey, the material being generally spun by the housewife,

and woven by the nearest weaver. Shoes were clumsy and made coarsely, the cobbler making stated visits to the family, to do the work and make seasonable repairs. The diet was largely made up of pork, fresh or salted, together with potatoes, hominy, milk and rye bread. On grand occasions wheaten bread and fruit, or pumpkin pies, graced the board. Hog killing took place about Christmas, when sausage, scrapple and tenderloins provided a festive season of savory meat. At night, the darkness was illumined by the kitchen fire, or perchance by the tallow candle, which, with repeated snuffing, was used as the portable light. Such was the experience of many people at that early day.

My father and Uncle Abel, must have concluded that ordinary farming was a slow occupation, for very early they became engaged in the nursery business, starting first with Lombardy poplars, which were then much admired. Afterwards they added the raising of fruit-trees of many kinds, ending at length in growing peach-trees only. The latter proved quite a profitable business,

and the first great orchards in Delaware and Maryland as well as in our own state, were supplied with trees from their nurseries.

Game was plentiful in those days, and a young man valued the accomplishment of being a good shot. My father was expert in this respect, and often went gunning with his friends. In the fall they would take a turn at the sea shore, and come back laden with the ducks and geese they were sure to secure. Foxes were not extinct, and fox-hunting was one of the pastimes of the day. Of course, horses for the chase had to be trained to leap fences and ditches as they followed the lead of the hounds. Tradition says that my father was once seen practising his hunter in an old field near where Orston Station now stands. An observer passing by, was attracted by the clattering sound of a horse's feet, and looking whence it proceeded, he saw my father riding rapidly for a leap over a convenient fence. Reaching the fence, the horse suddenly stopped, and my father unseated, landed on the other side. I always felt a delicacy in asking my father about this

occurrence, so I never had him verify the story.

About the year 1819, my father entered into a marriage engagement with an attractive young woman of his acquaintance. Expecting to be married, he commenced building a commodious house on the north side of Cooper's Creek, near the bridge crossed by the road leading from Haddonfield to Merchantville. It was his intention to live conveniently to the boat landing, then quite a business centre, there to conduct a country store in connection with his farming and timber business. At the time this project was in hand, and my father deemed himself secure in a liberal estate from his father, he was riding on the road one day, and saw posted on a tree a Sheriff's advertisement. Reading this, he was filled with apprehension, finding it was a notice that a family connection was to be sold out by the Sheriff. My father knew that his father had endorsed for this person, and startled by the advertisement, he made further inquiry into the facts, and found that his

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father had made himself liable to a very large amount. Any visions of wealth he may have had before, were dashed by this disclosure. To avert any undue sacrifice of his father's property, was now his most industrious aim. Visiting personally the creditors of the person involved, he obtained such delays of procedure as rescued his father from failure, but left him a diminished estate. This, however, was not his only trial. The young lady he won when he was esteemed rich, now withdrew her marriage engagement.

Matters must have looked blue to my father, under such trying circumstances. His new house, and his visions of store-keeping were given up, and a change of plans had to be entered upon. Such an experience was disheartening, but perhaps it contributed in the end to his greater prosperity and usefulness. From that hour my father became a business man, and steadily trod the path of success. To the nursery business, he added that of surveyor and conveyancer, putting into practice the knowledge he had acquired at school.

The next memorable event in my father's

life, was the death of his mother, in 1822, while he and his brother Abel still formed a part of his father's family. From observations made by my father, my grandmother must have been a prudent and most lovable woman. She was venerated by her children, and esteemed by all about her. Though many years in ill health, she kept a well-ordered house, and while she could not safely visit her cellar, it is said she knew all its contents and their places, as well as if she had gone there herself. In those days, the cellar was the family store-house and claimed the best of care and management. The moral and religious training she gave her children, made a lasting impression upon them. I was told by an aged relative of theirs, that of all the young men he knew in his youth, the three Nicholson brothers were the purest of his acquaintance. From a tribute to his mother, written by my father, I extract the following: "She was a kind wife and a tender, affectionate parent and friend, desiring to be useful, rather than shining, and was an example of plainness, simplicity and meekness. It was her concern

to relieve the poor and distressed, and to make those around her comfortable. She suffered many years from consumption, and bore her bodily weakness with much Christian resignation and fortitude." The impressions given me of my grandmother's personal appearance, are that she was rather tall and slender, had dark hair and eyes, and was characterized by gentleness and dignity.

Two years after the death of my grandmother, in 1824, my grandfather, Abel Nicholson, married his second wife. He then went to live in Haddonfield, leaving my father and uncle Abel remaining at their old home. Their housekeeping was then managed by Hannah Hillman, a distant relative. My grandfather was happy in the choice of his new wife. Her maiden name was Sarah Redman. She was born in 1776, and was fifteen years younger than he. About the year 1809, she married Stephen Munson Day, a learned and cultivated man, who for some years conducted the high-school in Haddonfield, so famous in its day. He was an acknowledged minister of the Society of Friends,

and a valued citizen. It is said he was the first to demonstrate to his farmer friends, the value of marl as a fertilizer. He died in 1812, leaving his widow with one son, Samuel M. Day, born in 1810. It was fourteen years after this that she married my grandfather. She was a noble looking, and very intelligent woman, and I well remember the pleasant visits I made to her. In her later years, she sat at the head of the women's gallery, in Friends' Meeting House. In 1829, five years after this marriage, my grandfather died, aged sixty-nine years. His widow survived him a number of years, and deceased Twelfth mo. 12th, 1852.

I was but two years old when my grandfather died, so I have not the least recollection of him. He is represented as having been a small and slender man, active in his movements and courteous in his manners. In temperament he was nervous, quick and high-strung. He was fond of a good horse, and was a bold and rapid rider. His misfortune was to have a hare-lip and a defective utterance. He nevertheless won the affection of two



excellent women and was an esteemed and useful member of the Friends' Meeting. The minutes of the Monthly Meeting show his appointment on many important committees, and he was made trustee of at least two of its properties.

After my grandfather's second marriage and removal to Haddonfield, my father must have realized the disadvantage of his single life and longed for a sympathetic companion. He married my mother, Rebecca Morgan Hopkins, in Friends' Meeting House at Haddonfield, Eleventh mo. 2nd, 1826. How the acquaintance was made, and the courtship conducted is not related. The charms of my mother were sufficient to attract any man. As I remember her fine physique, her large dark eyes, her abundant dark brown hair, her fine teeth, and engaging smile, it was but natural my father should desire to make her his wife.

## THE HOPKINS FAMILY.

The first ancestors of my mother of whom I find any account, were John Haddon and his wife Elizabeth who lived in Rotherhithe, in the parish of St. Georges, borough of Southwick, County of Surrey, England. This was a suburb of the city of London on the east side of the river Thames. John Clement, who a few years ago visited the spot says of Rotherhithe, it "is a long, narrow, crooked street parallel with the river." It was between this street and the Thames that John Haddon had his blacksmith's shop, where the making of anchors was a department of his business. Near by, was the old Horsleydown Meeting House where the early Friends held their meetings, now long abandoned for that purpose. It may have been there that John Haddon and his wife were converted to the views of George Fox. Little is known of the antecedents of these Friends, although a well directed search in England might reveal some very interesting information. They had but

two children; Sarah, who married Benjamin Hopkins, a wine merchant of London, and Elizabeth, who married John Estaugh.

The founding of Pennsylvania, and the emigration of Friends in large numbers to this country for reasons before given in this history, were influences well calculated to generate a desire in others to enjoy the advantages of this land of promise. John Haddon did not escape the infection, and in 1698, while living in England he bought of Thomas Willis, 500 acres of land in Newton township, West New Jersey, on the south side of Cooper's Creek, embracing the territory upon which Haddonfield now stands. It is quite probable that his original intention was to reside here himself, but this he never did. The marriage about this time of his daughter Sarah to Benjamin Hopkins, a London man, may have been one reason which induced him to remain in England. Yet a family interest in his possessions in New Jersey was still maintained, and his daughter Elizabeth, filled with the spirit of youthful enterprise, in 1701, at the early age

of nineteen years took passage to America to look after and occupy her father's new lands. This was twenty-five years after Samuel Nicholson had landed at Salem, and eighteen years after William Penn's first visit to this country, where he staid for two years, and it was just at the close of the second and last visit.

Philadelphia at that time, although growing rapidly, was but a rude city. A few of its people still lived in caves on the river bank, and but about 700 houses were built, mostly standing on the line of Front Street. Other houses were scattered in the neighborhood, chiefly built of wood, while a very few pretentious houses of the more wealthy were constructed of brick or stone. The streets were not paved, nor were they lighted at night. Wharves were built into the river, such as, in the words of a sea captain to William Penn, "A ship of a Hundred Tun may lay her side to." A letter of John Goodson, describing this era, quoted by Scharf and Westcott in their History of Philadelphia, says :

“ We now begin to have a Trade abroad as well as at home ; here be several merchants that Transport several Ship-loads of Bread, Flower, Beef and Pork to Barbadoes and Jamaica ; a fine Trade here in Town consisting of many Trades-men, which are eight Merchants, Responsible Men, House-keepers, twenty-nine Shop-Keepers, great and small, three Brewers, that send off many a Tun of good Malt-Beer, three Malsters in this town also, besides many that are in the Country, Seven Master Bakers, some of them bake and send away many Thousand Bushels in a Year of Bread and Flower, this is Truth ; four Master-Butchers, nine Master Carpenters, seven Master-Bricklayers, four Brick-Makers with Brick-Kills, nine Master-Shoemakers, two Pewterers, one Brazier, one Saddler, one Clock and Watch-Maker, one Potter, three Tallow Chandlers, two Sope-Makers, three Woolen Weavers, that are enterning on the Woolen Manufactory in the Town, besides several in the Country.”

Shipping was beginning to be a good business, and merchants made large profits.

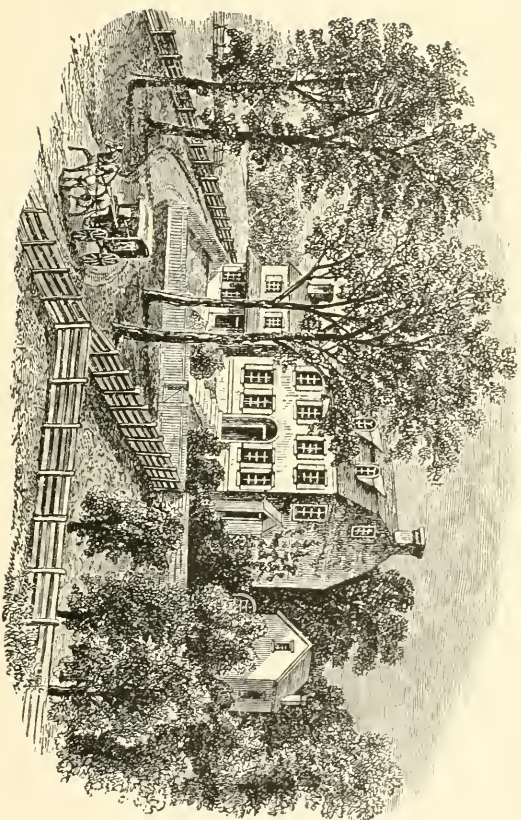
The number of sailors of every nationality of foreign merchants, who came to buy and sell, led to the introduction of no little vice and debauchery. Alcoholic drinks were used to a fearful extent and much demoralization was the consequence. In 1697, there was no town-house or guild-hall in Philadelphia, and no market-house. In 1708, it was complained that the Court had to sit in an ale-house. The county jail was a hired building. For malefactors, a cage was made seven feet long, seven feet high, and four feet wide. Earthen floors were in many dwellings, yet these at length gave place to houses of more comfort and refinement. It is noted in Scharf and Westcott's History, that "the rich began to introduce great chests of drawers, massive buffets, solid tables with flaps and wings, straight back oak chairs, well covered leathern seated chairs studded with brass nails, and tall Dutch clocks. Much of the table furniture was pewter or common delf ware; brass and copper served in the kitchen where tin is now used. Wood was the only fuel, and the fire-place enormously capacious, had great iron

dogs in them, to which in winter time the back-log was often dragged by a yoke of oxen with a log chain. Stoves were not used till Benjamin Franklin introduced the Franklin stove. In the houses the floors down-stairs were sanded. There were no carpets yet. William Penn had no carpets in his Pennsbury manor-house. Almost every family kept its own cows, made its own butter and cheese, salted, cured and smoked its own bacon, beef, herring, shad, venison and mutton. The smoke-house, dairy, and poultry-house, were appendages to town houses, and most of them had their own vegetable-gardens besides. The cellars were provisioned as if to stand a seige. There was an astonishing amount of drinking going on all the time; all drank something if it were only ale or small beer. The effects of alcohol were neutralized by the active outdoor life all led, and by the quantities of coarse food taken at every meal." Such is pictured as the condition of Philadelphia, at the time Elizabeth Haddon arrived there.

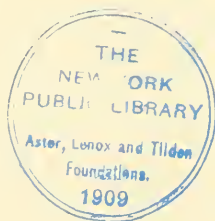
Notwithstanding the features above exhibited, that our young traveler found a congenial

element of refinement and religious influence in the new city, can scarcely be questioned. Three Friends' Meeting Houses, the Centre Square, at Broad and Market Streets; the Bank Meeting House, on Front above Race, for evening meetings; and the one at Second and Market, all then built; showed that religious zeal, with its quickening power for good, was a saving element in the community. But Elizabeth Haddon's stay in Philadelphia was not long. Her father's lands in New Jersey, were her destined care and abiding-place, and thither she soon made her way. Francis Collins, a friend of her father, who before this, had established himself and family, on land adjoining her father's, guided her to his residence at Mountwell, the high situation near Haddonfield, on which John Gill once resided, and on which Riley's school-building later stood. Here she was entertained till she occupied a house upon her father's purchase, situated on a high bank along the south side of Cooper's Creek, about five miles from the Delaware river, and close to what afterwards was named Cole's landing. This gave ready





ESTAUGH HOUSE.  
Built 1713—Destroyed by fire 1842.



access to a navigable stream, which in those days of poor roads was an important consideration. It afforded an easy communication with Philadelphia by boat, the alternative being a ride on horseback to Cooper's Point, where a ferry was in operation, for the accommodation of passengers desiring to cross the river. Of this house not a vestige remains, although it was here her marriage took place with John Estaugh, and it was their home for eleven years, and until the large brick house was built near Haddonfield, in 1713, on the spot where Samuel Wood now lives.

Allusion is made above, to the marriage of Elizabeth Haddon to John Estaugh. Both fiction and poetry have thrown over this event a romance hardly consistent with probability. John Estaugh, as related by Elizabeth Estaugh herself after his death, "was born in Klevedon, in Essex. Great Britain, on the Twenty-third of Second month, 1676, of religious parents; but he grew uneasy with the religious professions of both father and mother (they being of different persuasions) and being a seeker, fell into the Baptists, and liked them so well he

was near joining them. But a Friend, a neighbor, being dead, it so happened that he was invited to the burial, when that worthy minister of the gospel, Francis Stamper of London, being led to speak with life and power directly to his state, it made such a deep impression on his tender mind, that put him upon search in the principles of Friends, and being fully satisfied, he joined them in the seventeenth year of his age." In his eighteenth year he came forth in the ministry, visiting Friends in the north of England and Scotland, after which he was concerned to visit Friends in America, and embarked for that duty in the year 1700. He was thus engaged in this country at the time of Elizabeth Haddon's arrival. What knowledge they may have had of each other in England, is not told, but nothing was more natural than for him to seek an interview with one who could give him the latest news from his native land. Two more congenial spirits probably never met. She was about twenty years of age and he was twenty-six. Traveling as a minister, Newton Meeting, then of much importance,

was not to be neglected by him. This was Elizabeth Haddon's place of worship, and as a hospitable hostess, it was her duty to entertain her traveled brother in the faith. The acquaintance thus made or renewed, ripened into love and resulted in their marriage. Their intentions were proclaimed in Friends' meeting at Newton, and with its approbation, Tenth month 1st, 1702, about one year after Elizabeth Haddons arrival, the rite was performed at the house of the bride, on Cooper's Creek, before thirty-four subscribing witnesses. Of this union, Elizabeth Estaugh wrote in the paper above quoted, "I'll venture to say, few if any, in a married state, ever lived in sweeter harmony than we did."

As observed, the house on Cooper's Creek was the home for eleven years of John Estaugh and his wife. During this period they paid a visit to England, lasting from 1708 to 1712. It seems probable that a part of that time, when released from religious visiting, they occupied in gathering material for their new house, building at Haddonfield. In its construction was much that could hardly have

been obtained here at that time. None in its vicinity compared with it in size and finish. Into this they moved, shortly after their return from their visit to England.

Two years later, another visit was made to England, but it lasted only one year, extending from 1715 to 1716. Returning this time, Elizabeth Estaugh brought with her, her niece, Sarah Hopkins, who lived with the family four years, till they made another visit to England, in 1720. John Haddon writing from London, to his children in Haddonfield, in 1717, says in reference to this granddaughter. "We are pleased to hear little Sarah is well, and both grows and likes the country so well." Going back with her aunt on this visit, she afterwards remained in England.

This third and last visit to England was partly to accompany Sarah Dimsdale, a beloved friend and minister, who had obtained a minute from her meeting to visit Friends in England, in the love of the gospel. Some three years were spent in this visit. The notable event of their return was the bringing with them their nephew, Ebenezer Hopkins,

son of Benjamin and Sarah Hopkins, then a boy but five years of age. This adopted son and heir was thus entrusted to the christian care and educationn of his worthy uncle and aunt.

Up to this time, a period of eighteen years, the Estaughs attended religious worship in the first Newton Meeting House,\* built of logs, situated near the ancient graveyard at West Collingswood. The new town of Haddonfield, by 1720, had become a much more populous centre, and to accommodate Friends there, a larger house of logs was built near the site now occupied by the Town Hall. This stood till 1760, when it was moved away, and a larger one of brick built, well remembered by many now living. This was taken down in 1852, and the present house then built on other ground.

Ebenezer Hopkins thus cared for, must have received his education largely from his adopted parents. That they were qualified

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\* Clement, quoting J. Hinchman's journal, says, "this was burned December 22, 1817."

instructors is unquestionable. John Estaugh was an able and approved minister, and enjoyed a reputation as a chemist skilled in medicine. Benjamin Franklin printed a collection of his writings in 1744. Elizabeth Estaugh is described by her contemporaries, as gifted with great natural abilities, and her continuance as clerk of Women's Meeting for so many years, and her written papers, justify this estimate of her character.

The letters of John Haddon and wife to their children in America, were of the most solicitous and affectionate description. With expressions of religious sympathy, they added counsel in matters of business. Books, furniture and luxuries were sent to them over the sea, as well as the more solid articles for household use. Heirlooms which have come down to later generations prove that the appointments of the brick house, built in 1713, were for that age, of a costly and elegant character.

Elizabeth Estaugh seems to have had a strong desire that her parents should spend their declining years in this country, and the



new house was probably built with a view to their accommodation. In explanation of his reasons for not doing so, her father wrote in 1713, that he was suffering with a humor, which, he said was not so bad, but he was advised the sea would kill him, "to say no more of other difficulties" that attended them. Further he wrote: "As to our coming over, cannot see it possible ever to be accomplished, and would be glad my dear daughter could be resigned to the will of God, to be content there, but if that cannot be, you must get the land company business pretty well over, and come home till our decease, which cannot be long, (if you should survive us). I am glad you have let the plantation to make yourselves easy. I am persuaded that country is the place God has appointed your services in, and that if nothing else will do, we must be removed to make way for it. So I would have my dear child to give due weight to the consideration of these things, in the meekness of the everlasting Truth of God. You are amongst our kindred in the faith of Christ Jesus, and though we are separated in body,

we are near each other in the spirit." These expressions of John Haddon give evidence of his affection for his children, and of his eminently Christian character.

The death of Elizabeth Estaugh's mother, Sarah Haddon, in 1723, must have occurred just after her last visit to England. The next year her father died also. After this the life at Haddonfield seems to have been but little interrupted for several years, and the interests of John and Elizabeth Estaugh must have been centered largely in the growing community about them, and in the affairs of the church. John Estaugh frequently gave the benefit of his ministry to the Friends in Philadelphia, and visited other meetings in this country as well as abroad. Both he and his wife dispensed of their abundance to the afflicted and needy, with a liberal hand.

So sped affairs till 1737, when Ebenezer Hopkins, then nineteen years of age, married Sarah, daughter of James and Elizabeth Lord, at Friends' Meeting House, in Woodbury. This must have been a matter of deep family interest. Notwithstanding the youth of the

bridegroom, he passed the ordeal of the consent of his friends, a necessary concurrence when married as they were by Friends' ceremonial. His bride was about eight months younger than himself.

The youthful pair began housekeeping on a farm below Haddonfield, on Cooper's Creek, known afterwards as the Ann Burr farm. The dwelling here was more humble than that occupied by their aunt, but the liberal nature of their friends no doubt supplied all that was required to meet their necessities. Ebenezer Hopkins proved a man of enterprise, and amongst his accomplishments pursued the business of land surveyor. It is not probable he depended on farming alone, for his living. Traffic in wood and timber was then lively, wood being exclusively used for heating and cooking purposes, and largely for building. The sale of land belonging to his grandfather's estate, may have employed him to some extent as much exchange of property was going on at that date. But little information, however, has been left to clearly define his business life.

The year following the marriage was made

memorable by the birth, Fifth month 6th, 1738, of a son, named John Estaugh, after his great uncle. Next a daughter, Elizabeth Estaugh, was born Twelfth month 14th, 1739, named, as will be observed, after her great aunt. Three years after, in 1742, John Estaugh, their uncle, died, while on a religious visit to Tortola, a small island of the West Indies, and was there buried. Thus was severed a connection lasting for forty years, dealing sore bereavement to her who had been so long his loving and congenial companion. My sister Rebecca having published a more extended account of this estimable minister of Christ, his history will not be pursued further here.

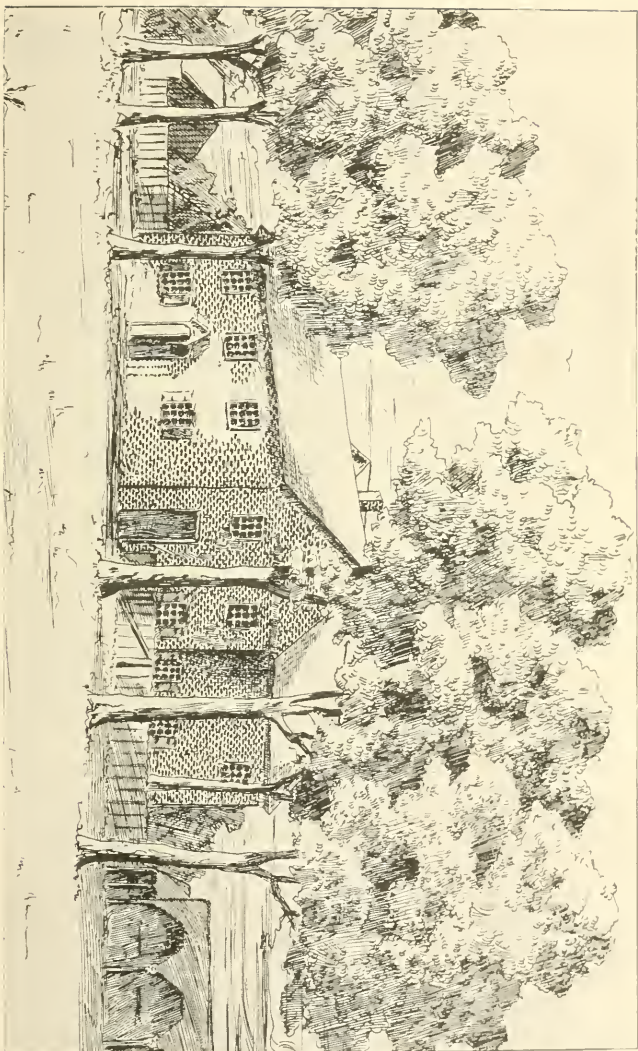
\* Other children were born to Ebenezer and Sarah Hopkins, and in these their aunt Estaugh must have taken a deep interest. The enlivening atmosphere of childhood must thence have been a great solace to the bereaved widow. The other Hopkinses were Haddon, born, Fourth month 30, 1743, Ebenezer, Eighth month 6, 1745, Sarah, Twelfth month 4, 1748, Mary, Tenth month 31, 1750, and Ann, Eighth month 17, 1757. Four months

before the birth of the last child Ebenezer Hopkins died, at the early age of forty years. The particulars of his death have not come down to us, but it must have been a sudden and sad blow to his family and friends. His widow, with seven children, the eldest, John Estaugh, but nineteen years old, was left a heavy charge, lightened in some degree, no doubt, by the sympathy and assistance of her aunt Estaugh. In less than a year after Ebenezer Hopkins' death, his mother, Sarah Hopkins, of London, died Seventh month 13, 1758. Benjamin Hopkins, his father, died earlier, in 1730. How large a place Ebenezer Hopkins might have filled, had he lived longer, it is idle to imagine, but that he was valued in his short life is made evident by the use he was made of in the church. He served on different meeting appointments, and was made clerk of the Monthly Meeting in 1749. In 1750 his wife Sarah was recommended as a minister of the gospel, showing that a common religious interest was added to their domestic communion.

After the death of Ebenezer Hopkins, but five years elapsed before the death of Elizabeth

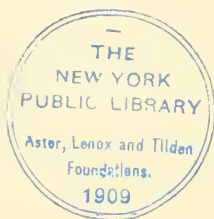
Estaugh, which occurred in 1762, in her eightieth year. Her career has been made the theme of poet, novelist and historian, and needs no elaboration here. Her good influence in the community of her adoption, will ever keep her in blessed remembrance. The new brick meeting-house in Haddonfield had in the year 1760, taken the place of the old log structure before used, so that Elizabeth Estaugh lived to see Friends accommodated with a large and comfortable meeting place. Her father had given the ground upon which it was erected, together with additional land for a graveyard. For many years after, her kindred worshipped and were married in this house. Here, Sarah, the widow of Ebenezer Hopkins, and his granddaughters, Sarah Cresson and Elizabeth L. Redman, severally exercised their gifts in the ministry.

Elizabeth Estaugh bestowed her bounty on her friends and relations while living, and remembered them in her will. To her kinswoman, Sarah Hopkins, widow of Ebenezer Hopkins, she gave a house and lot in Haddonfield near where the Haddon house now



FRIENDS' MEETING-HOUSE IN HADDONFIELD.

Built in 1760—Taken down in 1852.





stands, to be held for her benefit during life, with the privilege of either living there or in the large house she herself had dwelt in, as long as she should choose to do so. To Sarah's children, Haddon and Ebenezer Hopkins, she gave houses and lands, and to her four daughters furniture and money. To Sarah's eldest son, John Estaugh Hopkins, she gave as follows :

“Item : I give, bequeath, and devise unto my kinsman, John Estaugh Hopkins, being one of the children of my relation aforesaid, and to his executors, or assigns forever, all of my Plantation and Tract of Land, called New Haddonfield, situated in the Township and County aforesaid, including the One Hundred and Twenty-Five acres purchased of Joseph Collins, let the quantity of both be more or less ; Together with all the buildings and improvements whatsoever thereon erected (except only the Lots improved and unimproved as hereafter mentioned), also my Chariot, and Furniture, and three Coppers set in Brick Work, two of them Stills ; all the Smith's Tools ; also an Eighth part of a Proprietary of

Land which my dear Father John Haddon purchased of Richard Matthews, with the reversion and reversions and remainder of the same ; also my Clock."

The clock here named is now in my possession and is an excellent timepiece.

As John Estaugh Hopkins married Sarah Mickle the very year his aunt died, his mother probably did not avail herself of the privilege given her by the will to live in the Estaugh mansion, but let her son occupy it, while she chose to live in the house left her in the village.

The marriage of John Estaugh Hopkins to Sarah Mickle took place at Upper Greenwich Meeting House by special permit of Haddonfield Monthly Meeting. There was an indulged meeting held at that place, which being near the residence of the bride, was most convenient for the marriage. On First month 25th, 1763, their son James was born ; Hannah was next, Eleventh month 18th, 1764 ; Job, First month 19th, 1766 ; John, Second month 16th, 1767 ; William Estaugh, my grandfather, Twelfth month 31st,

1772; Samuel, Ninth month 29th, 1774; and Sarah, Third month 28th, 1776. Of these Job and Samuel died in infancy. James married Rebecca Clement in 1784. Hannah and John never married, and my grandfather, William Estaugh, married Ann Morgan, daughter of Griffith and Rebecca (Clement) Morgan, at Haddonfield meeting in 1795.

The earliest ancestor of my grandmother, Ann (Morgan) Hopkins, who came to this country, was Griffith Morgan, probably from Wales. According to the account by John Clement, he was residing in Philadelphia when in December 10th, 1693, obtaining a license from the Chancelor of Pennsylvania, he married Elizabeth, widow of Samuel Cole. The circumstances of this marriage as related by Clement are interesting. Cole came very early to this country and settled on a large landed estate bounded by the Delaware River and Pennshauken Creek. Having been summoned to his former home in England to arrange some unsettled business he sailed thither, and returning home by way of Barbadoes, he was taken sick there and

died. Says Clement, "The extended distance of the voyage, and consequent delay therefrom not being known to the wife, she made frequent visits to Philadelphia to meet her husband and welcome him to her family again. Tradition says that she would stand hours by the water's edge, looking anxiously down the river for the sail that would bring the father to her children. These visits and watchings at last attracted the attention of a young mariner who frequented the port, and who was not long in discovering the cause of her anxiety. Sympathizing with her, he extended inquiries in her behalf, and at last discovered that her husband had died on his return as before named. Her grief for this sad bereavement interested his feelings, and, finding that she was about returning home alone in her boat, he offered to accompany her and manage the same. This offer she accepted, and he sailed up the river to Pennshauken Creek, and thence nearly to her residence, thus bearing the sad news to her children and neighbors. This man was Griffith Morgan, who, after a proper interval of time, sailed his own skiff to



RESIDENCE OF WILLIAM ESTAUGH HOPKINS.  
Built about 1794.

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the creek aforesaid, to offer his consolations to the widow, and to interest himself about her children and estate. This solicitude soon assumed another shape, and culminated in the marriage of Griffith Morgan and Elizabeth Cole." The only child begotten by their marriage was named Alexander, who married Hannah Cooper. Their first child was Joseph, who married Agnes Jones. The latter were the parents of Griffith, who married Rebecca Clement at Haddonfield Meeting in 1776, and then became the parents of my grandmother, Ann Hopkins.

After his marriage, my grandfather William Estaugh Hopkins, lived in the house built for him on Cooper's Creek near Haddonfield, in which George H. Hopkins now lives. His possessions were a large farm and some woodland, and a grain- and grist-mill run by water-power, which stood not far from the house. This mill within my recollection was in active operation, and in its day did a profitable business. The location of the house looking over the clear and beautiful mill-pond with its skirting of large forest trees, yet exhibits

attractions which must have always been a delight. At first, the mill was supplied with the wings of a windmill, to be used in case of a scarcity of water. As these proved to be unnecessary, they were taken down. The old mill, when I was a boy, was in charge of my genial uncle, Griffith Hopkins, and a visit to it was to me an especial treat. Amid these surroundings were born, Hannah W., First month, 15th, 1797; Griffith M., Tenth month 6th, 1799; Sarah, Fifth month, 10th, 1801; Rebecca M., my mother, Ninth month 27th, 1803; Mary Ann, Eighth month 26th, 1806; Elizabeth L., Ninth month 11th, 1808; John E., Fifth month 6th, 1811; and William, who died early. Here my father courted his wife, and the marriage took place in Haddonfield Meeting House, Eleventh month, 22nd, 1826.

My parents started housekeeping at Linden, where my father had dwelt since infancy. My grandfather bought this property as before noticed, First month 29th, 1793, of Jacob Green, for £650. On Second month 26th, 1823, just prior to his second marriage, he sold it to my uncle Abel, for \$7,000. My uncle, Fourth



month 11th, 1825, sold it to my father for the same sum. He bought it, no doubt, in anticipation of his marriage which occurred the next year. The house they dwelt in was plain, but very comfortable. A part of it still exists, moved a short distance from the old spot, to give place to that built for me to occupy after my marriage, in 1855. A hall, parlor, sitting-room, kitchen, two bedrooms and an enclosed shed, made up the first story, while the second contained four bedrooms, and above these was an unfinished attic. A piazza was back of the house and under it an ice vault approached through the cellar. An open porch with seats stood before the hall-door in front. It may be here observed, that the chamber where I and all my sisters were born, and in which my mother died, is contained in that part of the house now tenanted by my farmer.

The accompanying buildings at that date were, first, what we called the "old shop" a hip-roofed tenement near by, which had been the home of some earlier inhabitant; a smoke-house, carriage-house and crib-house; a horse-barn and a grain barn; a cow barn and shedding;

a wood-shed, a pig-pen and a cider-press. Before the house stood a range of tall Lombardy poplars, and the front lane was shaded by an avenue of cherry-trees. A fine old paper mulberry and two locust-trees, an ash, and many fine pear-trees stood near at hand. It was a pleasant home. My bachelor uncle Abel was a boarder, and was supplied with a second-story room, in which he enjoyed his pet comforts, and which he had kept in scrupulous good order.

I was added to the family, Ninth month 30th, 1827. My sister Mary was born Ninth month 9th, 1829. My father and mother now became much alive to the responsibilities of life. My father was very sensitive to religious impressions. He informed my sister Rebecca, that Sarah Cresson, a minister amongst Friends, paid a religious visit to his fathers' family in 1815, when her searching testimony so affected him as to unfit him for a time for his usual avocations. My mother too, before her marriage showed her interest in religion by teaching in a Sunday-school at the Baptist meeting-house. Until after their marriage, my father

and mother dressed in the fashionable habits of the day. My father was fond of music, and practised on the flute. But a change came, which is unfolded in the following relation by my father: "I believe when thou was about one year old, I gave up music, convinced that it was not right, and destroyed my instrument and books, and changed my dress to that of a Friend. Soon after Rebecca changed hers also, without any solicitation from me, feeling the responsibility of training up a family of children in the way they should go."

My sister, Ann Hopkins Nicholson, named after her grandmother, was born Second month 10th, 1832. The next event of deep interest, was the death of my uncle Abel, Tenth month 12th, 1833. He was a man both modest and gentlemanly. He dressed fashionably and tastefully. Not liking hard work, he used his brains to save his body. This influenced him to adopt the latest labor-saving tools and gave an impulse to his inventive genius. I now have a machine on rollers, on which he used to sit as he inoculated peach-trees, and which he propelled from tree to tree,

by a push of his foot. He kept a good horse, and a handsome gig, the fashionable vehicle of that day. His fine saddle, and silver-mounted harness, he kept supported on forms adapted to keeping them in good shape and condition. He had a private carriage-house with a peculiar large door hinged at the top, which raised on the pulling of a cord, forming, when up, an improvised shed over the doorway. About the year 1832, he gave up the entire business of the farm and nursery to my father. He afterwards turned his attention to speculating in timber lands, in which he appears to have been quite successful. It was on a visit to his lands in Delaware that he caught the malarial fever which caused his death. I remember the last day he spent out of doors. I was then six years old, and I suspect a favorite of his. He had placed on a wheelbarrow a small bag of feed for his horse. Of course I felt flattered when he asked me to wheel it for him. I remember I did so, but that was my last sight of my uncle Abel.

As part of the history of this period, during the life of my mother, I recall an adventure I

vividly remember. It was a winter's day and the sleighing was perfect. The swine had been slaughtered, and a stock of lard, sausages and tenderloins, filled the larder. My mother determined that a sister in Philadelphia should have some of these good things, and this was a fine opportunity to take them. So Bob was rigged to the sleigh, and loading the spoils we started, my mother and cousin Rebecca M. Cooper and myself the passengers, and father the driver. I remember well how I enjoyed the jingle of the echoing bells, as that frosty morning we passed by the old woods then bordering the road to Camden. Reaching the river we found it was solidly frozen over and covered with snow. It seemed a perfectly even plain of pure white. A stream of foot-passengers, and sleighs and sleds were going and returning over it and our only recourse was to do as did the rest. Down the slip we rode and soon were in line with the others traveling on the ice. We reached the city gaily and having done all our errands, started to recross the river, my father standing up in front, the better to manage his steed

and insure the safety of his precious charge. He wore a broad-brimmed hat, and an ample camlet cloak. We had just struck the ice when Bob took fright at something and began running. It was a moment of peril, for open air-holes lay not far distant. We in the sleigh were not a little terrified. As to father, while we were thus speeding, first his big hat flew off and took to the rear. Then a wig he wore came loose, and after flapping in the gale, shortly followed the hat. Now, bald-headed, with his cloak streaming in the wind, my father tried the expedient of guiding Bob towards a projecting wharf. Rather than strike this, Bob slackened his pace, and a man seizing him by the bridle, brought him to a halt. It was then my father enjoyed first the reception of his wig from a polite witness of his disaster, and then his broad-brim hat from another. After composing ourselves and calming Bob, we headed homeward, rejoicing that we had escaped a more serious disaster.

The next incident of family history was the birth of my sister Rebecca, Ninth month 29th, 1834. Then came my sister Sarah, Tenth

month 31st, 1837. But five days after this came a crushing blow, the death of our mother. The sadness of that event may not be told. My mother was but thirty-five years old, just at the meridian of womanhood. Such a loss at such a time was a grief indeed. Those who knew my mother intimately, held her in great esteem. She has been described as possessing unusual personal attractions and much strength and loveliness of character. She was bright and animated, and cheerfully accepted the duties of her lot. Her good judgment and decided opinions caused her to be much looked up to by her friends. Towards strangers she was somewhat diffident and reserved. It was her delight to minister to the necessities of others, and generosity was a marked feature of her character. In words written afterwards by my father, she died "leaving a void in the circle of her connections, much felt, being unusually endeared to all who knew her. Though called away in the meridian of life after a few days illness, it is believed that through the mercy of God, in Christ Jesus, she was enabled to have her lamp trimmed and burning,

and was ready to meet the Heavenly bridegroom."

It seemed a helpless family that was thus bereft. What indeed to young children is so great a loss as a good mother? I was but ten years old, my sister Mary, eight; Ann H., five; Rebecca, three; and Sarah an infant. A married niece of my father, Mary Shivers, wife of Richard Shivers, had just lost a young baby. It was happily arranged that she should temporarily adopt my infant sister, and a most fortunate thing it proved for her. The four of us remaining at home were a stricken group. Rebecca Crawford was employed by my father as housekeeper, and efficiently performed the service. That our education should not suffer neglect, we were sent to the school then at Baker's Corner, taught by Rebecca Fisher, who boarded with us. She was a bright and intelligent woman, and her company and instruction ~~was~~ <sup>were</sup> a great advantage to us. We spent two years, mostly so situated, when we experienced a new sensation in the second marriage of my father.

My sister Rebecca has written of some cir-

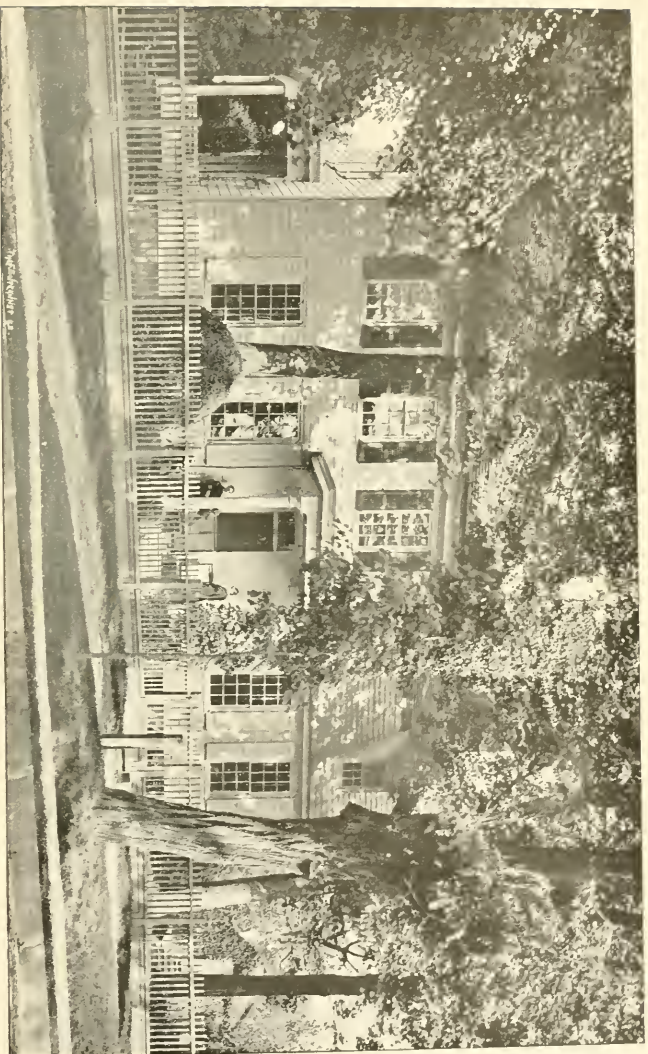


cumstances attending the death of our mother, interesting here. She says concerning her: "This severing of the most precious earthly ties, was not unexpected to herself, as she had been impressed with a foreboding sense of the sad event, and would weep when speaking of it to one of her cousins (Rebecca Cooper). Just before her death, she sent for her beloved cousin Beulah Hopkins, daughter of her uncle James Hopkins, and asked her to take an interest in her children, and use her influence to have them brought up plainly and consistently as Friends." This cousin was forty-eight years of age, had never married, and was highly esteemed for her religious and intellectual character. The interview between my mother and this cousin must have been known to my father, and may have been the prompting which induced him to seek her good offices as a mother to his children. He married her Twelfth month 19th, 1839.

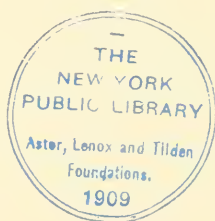
My father made no mistake in this marriage. Our new mother was a woman of knowledge and refinement, in full religious sympathy with himself. Once a gay girl, she

early adopted the garb of a Friend, and became actively useful in the Society. For many years she was clerk of the Monthly Meeting, and assistant clerk of the Yearly Meeting. Her associations had been largely with a class of cultivated people, embracing intimacy with the most eminent ministers of the Society of Friends. Her house was freely open for the entertainment of visiting Friends, both from other parts of this country, and from abroad. It was not the most congenial society perhaps, for young children, but it was educating, and speaking for myself, I acknowledge that in a good degree I enjoyed it. It was some time before we all appreciated the advantages of having our new mother, but time made it clear to us that we were highly favored by the connection.

A few months after this marriage, the family moved to Haddonfield, and resided in the house owned by our new mother, now occupied by my sisters Rebecca and Sarah. This ample house was built in 1799, by John Estaugh Hopkins, grandfather to both my father's wives, after his son James' marriage and settlement



RESIDENCE OF SAMUEL NICHOLSON, HADDONFIELD, N. J.  
Built by John Estaugh Hopkins, 1799.



in the old Estaugh house. Here my sisters and I spent a number of years, alternating between it and our boarding-schools, until schooling was done, and we were fully grown.

On our vacating the farm, now called Linden, it was tenanted by Henry Warrick, who had been a ward of my father, and who proved an excellent tenant. He worked it till 1847, when he bought a farm of his own at Hartford, above Moorestown. Cousin Zebedee Nicholson then took the place, having just married, and remained on it three years. After this, Samuel A. Reeve, now an aged man residing at Westmont, occupied it until 1855, the year I married and went upon it.

My father, not to be out of employment in his new home, in 1844, purchased the twenty acres of ground near Haddonfield, now owned by me, which was then stump land. To clear this land was the next operation, but it was soon accomplished, and upon it I received most of my early lessons in farming. Before this purchase my father had farmed twelve acres belonging to his old place, lying on the Mt. Ephraim road. That was then given up. He

bought in 1850, seven acres of land on the Main Street of Haddonfield, extending with other lots he owned, from what is now Jehu Wood's property, to that owned by the late Joseph Kay. The last peach-trees he raised, were on the lot now built upon by Dr. Henry Shivers, and the fine trees fronting this property, and further north of it, were nearly all planted by his hand. These properties, and others he possessed in the village, he improved, and sold when there was a good market. Active industry seemed to be to him a source of recreation. Public duties and meeting appointments were performed by him with diligence and promptness. He was a liberal patron of Friends' school, and for some years acted as librarian of the old Haddonfield library and gave to both, liberal pecuniary support. In earlier life he was much sought after as a surveyor, and was noted for his correct work. He was employed on behalf of the public, to change the course of the King's highway from Mt. Ephraim to Haddonfield, and gave it the line it now runs. About 1835, being executor of Benjamin B. Cooper's estate, holding mountain

lands in New Jersey, near Delaware Water Gap, he, with Charles French, another surveyor, spent some time locating the land, at some personal risk of being shot by the squatters who had made their homes upon it. One of the heirs at first accompanied them, but very early thought it prudent to leave the scene of action. Conveyancing and the writing of many wills were included in his employment, showing the high estimate in which he was held by the community. During his early married life, he had the guardianship and apprenticeship of a number of young boys and girls, who were employed as helpers in his family on the farm, all of whom appear to have lived creditable lives. He acted as executor or administrator to twenty or more estates, was guardian or trustee for at least fourteen different persons, one trust being held till his decease.

In 1846, the Camden and Philadelphia Race Course, situated on the present site of Bettleground, was in active operation, and a great source of public demoralization. My father, and a number of prominent citizens, were anxious

to rid the county of this vicious influence. I remember going with him to a public indignation meeting, held at the Court House, in Woodbury, called to take measures for the suppression of this evil. Immediate action to this end was desired of the legislature, but was prevented by the sporting fraternity. Before long, however, the serious injury to many persons by the breaking down of a part of the grand stand, during the great race between Fashion and Peytona, prepared the way for legislative action, and my father embracing the opportunity, went alone to Trenton, while the legislature was in session, and obtaining the interest of Richard Stafford, the Democratic Senator representing the county, secured the enactment against public horse-racing, which stood upon the statute book for many years. A son of the Senator told me that his father was offered \$20,000, not to press the bill, but resisted the temptation.

In 1846, Dr. Aaron Dickinson Woodruff, came from Philadelphia and settling in Had-donfield, became our family physician. He was introduced to us by valued friends of our



mother. Soon after his arrival he married Anne Davidson, of Georgetown, District of Columbia, a lovely and refined lady. The Doctor was polished in his manners and had a cultivated mind. We had very familiar intercourse with them for the many years they resided in Haddonfield. I remember them with keen appreciation, and acknowledge my indebtedness to their memory and influence, which I believe, <sup>were</sup> ~~was~~ advantageous to us all.

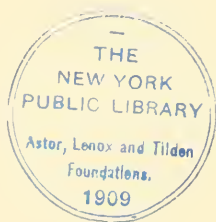
In the summer of 1847, my father took his wife, my sister Mary and myself, a short trip through Pennsylvania. Reaching Pottsville by railway, we thence took stage to Mauch Chunk, where we greatly enjoyed the mountain scenery so absent in our part of New Jersey. I well remember the glow of enthusiasm with which I witnessed a glorious sunset in that enchanted spot. Our trip was extended by stage over the Pocono Mountains to Stroudsburg, thence to the Delaware Water Gap, then to Easton and so to Philadelphia by way of Doylestown, embracing many interesting and well-remembered incidents. In summer time, visits were made to Long

Branch, which we reached by private carriage driven across the State. In these, I had the pleasure of participating. My father was a good traveller, looked well to the pleasure and comfort of his companions, and gave the members of his family frequent treats of this character.

Meanwhile my father was not less interested in the affairs of the church. As early as 1828, he was made one of the trustees holding Friends' property. He and his wife were appointed elders in 1847, after having served some years as overseers. He was a member of the Meeting for Sufferings, and served on the Committee having charge of the Boarding School at Westtown for many years. Having unreservedly adopted the doctrines and testimonies of Friends, he felt the responsibility of a strict conformity therewith. When appointed to any duty involving the support of these principles, he was uncompromising but quiet in its performance. This strictness sometimes gave offence, but my father conferred not with flesh and blood, when called to practice a duty. It must not be inferred



ANN (MORGAN) HOPKINS.



from what is above written that my father was a severe man. Not being gifted with fluency of speech, he was a man of few words. Unobtrusive in public life, he was gentle in private. There was a genial vein in his character, and he often indulged in a hearty laugh. He much enjoyed relating to his children a number of amusing incidents met with during his life, which appealed to his keen sense of humor.

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In the winter of 1849, my grandmother Hopkins died, and to her memory I must pay a passing tribute. Her ancestry from Griffith Morgan, an early settler, has already been traced. Married to my grandfather Hopkins in 1795, eight children herein before named, including my mother, were the fruit of the marriage. In 1820, six years before my mother's marriage, her father, my grandfather, died, leaving this large family to be cared for by his widow. The eldest child was nineteen, and the youngest only nine. My mother was but seventeen. Her sister Sarah

married John Gill two years before, when seventeen years of age. Hannah W. the eldest, was taken in charge by her aunt Hannah Hopkins, and afterwards married Samuel M. Reeves. Uncle Griffith, my mother, aunts Mary Ann and Elizabeth L., and my uncle John E., were left to her sole fostering care. She had a responsible charge which it taxed her to support. Bravely she entered upon this duty. The mill was worked and the farm duly cultivated under her superintending care. She did not disdain personally to market her produce in Philadelphia, or to oversee the gathering of crops in the field. To gain further means, in summer she took a few choice boarders from the city, with some of whom she made lasting friendships. Once, starting in the night with a two horse load of marketing, a singular accident occurred. It appears that a cow had selected the sandy bed of the road for a resting-place, and lay there with her head towards the approaching team. The result was as they advanced, that a horse went each side of the cow, and at that moment she arose between them with her head towards

the wagon. This was a bad predicament for a lone women in the shades of night. Both horses and cow, must have been excited by this novel condition of affairs, and the driver put to desperate straits. Yet she conquered the situation, and drove safely to market. She was a strong women and lived a laborious life, till my uncle John married Antoinette Hicks, of Brooklyn, New York, when she retired to a house now standing near the upper end of Haddonfield. Here she lived with her maiden daughter, my aunt Elizabeth, enjoying many years of comparative ease. She was living in Haddonfield at the time of my mother's death. I suppose no women more than she, sympathized with those in affliction. While my sisters and I were motherless, she was a frequent visitor, looking after our comfort. When we saw her whitefaced mare Dido drawing her dearborn down our front lane, we knew a loving friend was near. She saw to our clothing, and made the needed repairs, giving the care of a mother. On one occasion, a novel expedient for my benefit, I remember, was this: she observed that the

knees of my trousers were getting rusty, and would soon be through. To obviate this she cut off the legs and attached them again, placing them hind side before.

After my father's marriage, and our removal to Haddonfield, my grandmother's house was a great centre of resort for her grandchildren. Here the cousins' Gills, Hopkinses, Reeves, Blackwoods and Nicholsons, enjoyed a paradise of social freedom found in no other place. In her house there seemed to be no law and no transgression. The wildest antics of her grandchildren provoked little less than a smile. We played, we sang, we gossipped to our hearts content, without rebuke. If cake or fruit was at hand, we had it. It was there my early manhood unbent itself with a freedom which always will be dwelt upon with happy remembrance. In late life, my grandmother generally sat quietly in her rocking-chair, engaged in sewing or knitting. She was a large reader, and kept up with current events. A favorite position when resting, was to sit with her fingers on her pulse, an attitude she was in, when the only picture we have of her,



was taken. She dressed as a plain Friend, though she showed no desire to impose a like garb upon others.

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Early in the year 1852, my dear sister Mary, then twenty-three years of age and in the bloom of maidenhood, was taken ill, arousing the deep apprehension of us all. My sisters Rebecca and Sarah, were recalled from West-town Boarding School, arriving home but a few days before her departure from earth. It was my privilege to minister to her comfort as nurse, both in the daytime and at night, endeavoring to soothe her suffering, and promote her recovery. This was not vouchsafed us. Her life here closed, sustained with a well-grounded hope of a happy hereafter. As I had no brother, my sister Mary being next me in age had been my confident and playmate since childhood. Naturally reserved towards others, with me she would unbend, and our joys and sorrows were a common inheritance. Her graces of person and of intellect made her very attractive to her friends. Her

loss seemed irreparable, and was a deep grief to us all. Struck with her beautiful features, as her body reposed in her coffin, an esteemed woman Friend, a minister, recalled in my presence the expression, "Death loves a shining mark, a signal blow."

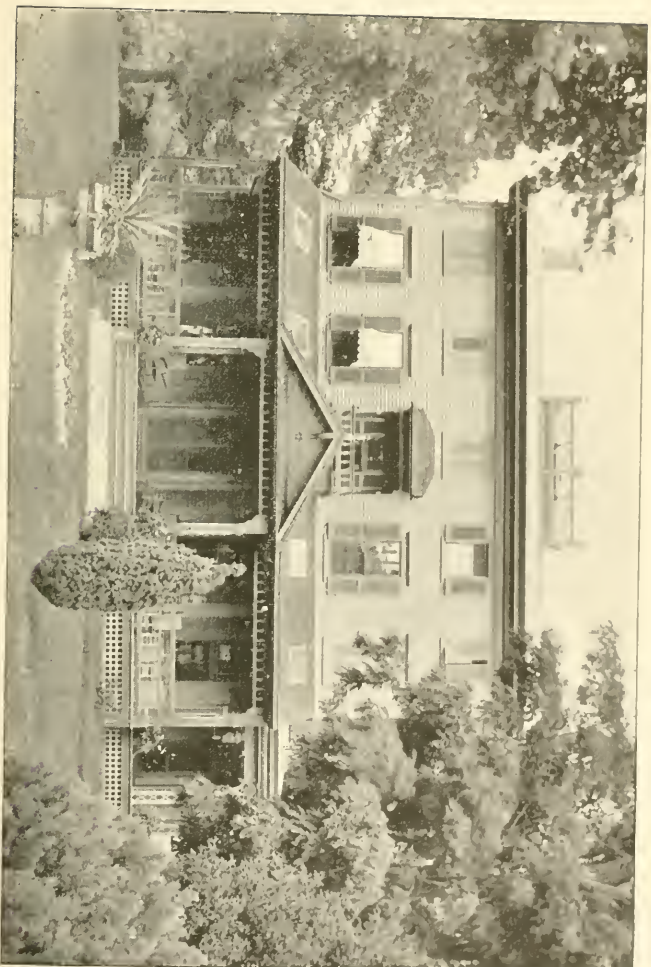
The year 1852 is memorable from the fact that Friends of Haddonfield Monthly Meeting then determined to build a new house for Divine worship. The old house was cramped and inconvenient, and was situated in a very public place. It was concluded therefore, to build a new structure, and the present house built on the spot where it now stands, was the result. In its construction the material of the old house was required, thus necessitating its being torn down. Since the separation of the Society, in 1827, the rear attachment to the old house had been used by the Hicksites as a place of worship. Their occupancy of this property was considered by the Orthodox to be unwarranted, as the highest Court of the State, the Court of Errors and Appeals, had decided that the property of the Society, was legally theirs. The Hicksites, nevertheless,

in many instances took forcible possession, and supported their claim by virtue of a law of the legislature, which they subsequently obtained, requiring a division of the property. Friends never acknowledged the constitutionality of this act, and no steps were taken by either party to obey its provisions. It nevertheless gave the Separatists some warrant for its occupation and use, and in several instances they took sole possession of the property. Of course the taking down of the old house under such circumstances aroused considerable excitement. Yet this particular property was on land left to Friends by John Haddon, for meeting use, with a proviso that it should never be divided. Notwithstanding these facts, my father and other Friends who were responsible for the taking down of the old building, were naturally assailed with much censure by their Hicksite brethern. Taking a deep interest in a matter so involving my father and other Friends, I wrote a vindication of their conduct, and had it published in the *Woodbury Constitution*, a journal then extensively circulated in the

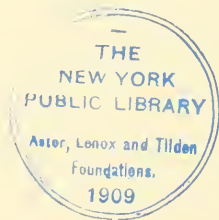
vicinity, in which some sharp criticism of the circumstances had appeared. I took the ground that Friends were fully justified in the course they took. My paper is added to this volume.

Three years after this, in 1855, I married, and left the Haddonfield household, to reside in a new house just built for me at Linden, on the spot where I was born. The next year my sister Ann married Charles Rhoads, with the hearty concurrence of her friends. This sister had a bouyant disposition, and was remarkable for making a pleasure of self-sacrifice. Her industry and amiability were noteworthy, furnishing her with the qualifications of a good wife. She at first resided in Philadelphia, but later in a house built by my father, opposite his own residence in Haddonfield.

The next vacancy in my father's household, was made by the death of his beloved wife. This occurred in 1863, after a suffering illness borne with great Christian resignation. Her loss was keenly felt by my father, who possessed in her a wife in thorough sympathy



LINDEN,  
RESIDENCE OF WILLIAM H. NICHOLSON.



with himself, both in religious and temporal affairs. For twenty-four years they traveled life's road together, with little to disturb their unity of spirit. Together, they served on the Committee having in charge the Boarding School at Westtown. Together, they accompanied ministering Friends to North Carolina, to New York and to Ohio. The friends of the one were the friends of the other. In company they went with ministering Friends to visit families, and attend distant small meetings under the care of the Church. My father's loss was great, but he was fortunate in having two loving daughters, Rebecca and Sarah, to minister to his comfort during his declining years. His daughter Ann, then living over the way, cheered him with her bevy of bright children, and my own young family, claimed a share of his interest.

But twenty months after this affliction, another followed, in the death of my sister Ann H. Rhoads. She had been married a little over eight years, and was in her thirty-third year. It was a most sudden and unexpected bereavement. Five children were thus left motherless,

and a worthy husband dipped into the deepest grief. From what has before been said of this sister, some estimate may be formed of this family affliction. A nature so qualified as hers to grace the interests and affections of family life, is rare indeed.

In 1866, my father, to whom I had before been paying a moderate rent for the property at Linden, gave me a deed for it, thus enabling me to bear better the increased expenditures of my growing family. Farming in New Jersey was then a good business. Times, however, afterwards changed in this respect, and I was fortunate in 1869, in accepting a request to enter the counting-house of Whitall, Tatum & Co., and eventually in becoming a member of the firm of that prosperous house.

Keeping an interest in the affairs of the day, my father valued his morning paper. He did his duty as a citizen by always voting. He lived under the administration of twenty-two Presidents: first that of Washington, and lastly that of Cleveland. He was first qualified to vote when James Monroe was elected, and probably voted the Republican ticket. Afterwards



he was a Federalist, then a Whig, again a Republican, and finally a Prohibitionist, voting with that party, for its presidential candidate in 1884, then in his ninety-first year. Very early, my father was a strong temperance man, and when it was common to give ardent spirits to harvest hands, he stopped the practice, and satisfied his men with increased wages. The result proved highly satisfactory, securing a more speedy harvest, and better health to the men, a fact soon conceded by the men themselves.

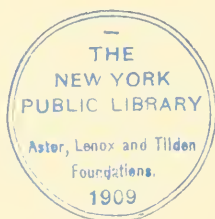
My father's habits were regular and methodical. Most of his life he retired at nine in the evening, and rose at five in the morning. After his toilet, in later life, he always fed his fowls before breakfast. He kept a model vegetable garden, which afforded him a field for exercise and pleasant occupation. He did not hesitate to harness his horse even when above the age of eighty. It was while detaching one from his carriage, in 1875, that he met a serious accident. The animal, starting suddenly, threw him under foot, spraining his ankle, and otherwise injuring him, so that he

had to be brought to the house and carried up stairs. He however, soon recovered his usual activity, and in 1876, in his eighty-third year, visited the Centennial Exposition in Philadelphia, and showed a vigor which surprised me. I accompanied him, and as it was a sweltering day, I did not imagine he would incur the fatigue of visiting more than the Main Building and Machinery Hall. This, however, did not satisfy him, and he made a general survey of the whole affair, not neglecting the Fine Arts exhibit.

The health and strength of my father were due largely to his habit of exercise in the open air, and to his regular and temperate diet. He was seldom sick, his severest malady being occasional attacks of lumbago. His was a serene old age. Up to the time of his last illness, he regularly attended to his business affairs. On the many occasions when his descendants and friends were assembled at his bountiful table, it was pleasant to note the quiet dignity with which he presided. The last occasion of this character was a Christmas dinner in 1884. Somewhat deaf in his later



SAMUEL NICHOLSON AND HIS DAUGHTERS REBECCA AND SARAH.  
1883.



years, he could not always catch the tenor of general conversation, but was content to lose what he did not hear, although he saw how it interested others. To the last, he gave his gratuitous services towards keeping well-ordered the property belonging to Friends, and his interest in their school and in the public library was unabated. As an instance of his activity at his advanced age, on the last month of his life I paid him a visit at Haddonfield, and found him taking an active interest in some ditching being done on his grounds.

My father's attachment to the doctrines and testimonies of Friends was deep-seated, and he literally carried them out. As a testimony against vanity, he never sat especially for his picture, yet he made no objection to that liberty, when taken by those who had no such scruple. His likeness given in these pages was included in a picture by a photographer who took a front view of his residence as he sat on the front porch with his daughters. He was a strict constructionist of Friends' Discipline, and complied implicitly

with its requirements, holding it to be obligatory on all the members. His seat for many years was at the head of the meeting, and the congregation seemed incomplete when at last his familiar form no longer filled its accustomed place.

My father's judgment was rarely at fault. For practical business he had few equals. Where he knew his influence would not prevail, he quietly refrained from obtruding it. His business success was the result of his foresight and prudence. His dealings with others were characterized by scrupulous integrity. Purely speculative ventures he never indulged in. The advantages which arose from his purchases were the result of betterment, or the natural increment of long ownership.

As a grandfather his interest was practical, and while he abstained from expressions of flattery, his kind and courteous manner and regard for their best interests is well remembered by his grandchildren. Even when an octogenarian he did not disdain to become a partner in the game of croquet and to participate

in its enjoyment. A grandchild now grown to womanhood, who lived under the same roof with him several years, has written me with enthusiasm, expressing her youthful admiration for her grandfather. She recounts how he took her and others on pleasant drives, and so cheerfully answered the many youthful inquiries concerning the new objects met with on these occasions. These drives would sometimes extend to Philadelphia and into Fairmount Park, and one is remembered to League Island, which was greatly enjoyed. "The outside world," she says, "rarely saw him at his best. To his immediate home-circle alone were his deepest and most endearing traits revealed. During the years of school life, the interest of this loving friend of our childhood was unabated. He rejoiced in our achievements, and always had a warm welcome for the scholars returning in vacation from their schools. He gave to each of us a sum of money when we reached the age of twenty-one years. On receiving mine I said, 'Grandfather what shall I do with it?' 'Well

dear,' he said, 'I have tried to do good with it, now thee can do the same.' "

The infirmities of age sat lightly on my father, to the very end of his life. He attended the Yearly Meetings of Friends in Philadelphia for years without any break that I can remember, including that held in 1884, when he was ninety-one years old. As usual he sat during the whole session, after which it was our great pleasure to entertain him in our city home, as we had done many times before during these annual visits.

My sister Rebecca in her "Reminiscences," thus relates the immediate cause of our father's death: "On First month 13th, 1885, he went to Philadelphia with sister Sarah and dined at brother William's. Being detained and missing the train, they got home late, and the evening being cold, we found dear father chilled and quite hoarse. He kept about for a few days, coughing much at times, and then became too weak to rise, and was confined to the bed for about ten days, suffering much at intervals."



On the Nineteenth of the month, not knowing of my father's illness, I went to Boston to visit your dear mother then staying there in quest of better health, intending to make some stay. Two days afterwards, a telegram from my sisters reached me, informing of father's condition with a request that I should return home. This I did at once, reaching Philadelphia on the Twenty-second, and going immediately to Haddonfield, I found my father seriously ill. His disease was pronounced to be catarrhal pneumonia, an affection which causes much restlessness and discomfort to the patient. To me, it was a great satisfaction to be able to spend that last week of his life assisting my sisters in nursing him and alleviating his sufferings. These he bore with Christian fortitude, not liking too assiduous attentions, saying it was not necessary to prolong his life, yet accepting gratefully the ministration accorded him.

The faith which "is the substance of things hoped for, the evidence of things not seen," was his stay in this trying ordeal, and enabled him to look unappalled towards the

end he knew to be so near. During his illness his solicitude for his family who remained, was frequently expressed, including a desire that they should be exemplary members of the Society of Friends, and enjoy that religion which long had been his best support. Thus, when it was consistent with the Divine Will that he should change this earthly tabernacle for an heavenly, he was prepared to say, "I see nothing in the way."

At his funeral his Christian character was borne witness to by a number of ministering Friends who testified to his worth, and exhorted especially the young men present to emulate his example, and become what he was to the church and to the world.

## APPENDIX.



## SAMUEL NICHOLSON'S WILL.

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BE IT REMEMBERED That I, SAMUEL NICHOLSON of Waterford, in the County of Gloucester in the Western Division of the Province of New Jersey, Yeoman, being at this time very sick and weak in body but through mercy of sound disposing mind and memory, praised be the Lord therefor, and knowing it to be a reasonable duty to settle my affairs in this life, and touching the goods wherewithal it hath pleased Almighty God to bless in this life, I give and dispose of the same as followeth, viz.:

IMPRIMIS. I will and appoint that my funeral expenses and all my just debts be paid and discharged by my executrix and executor hereinafter named and appointed.

ITEM. I give to my dear wife, Jane Nicholson, in lieu of dower, one third part of the profit of my land and plantation whereon I now dwell to hold to her my said dear wife during so long time as she shall remain my widow. Also one-third part of my personal estate that remains after my funeral expenses and just debts are paid thereout.

ITEM. I give and bequeath to my daughter, Abigail

Hillman, the wife of Samuel Hillman, Jun., Five Shillings current money of New Jersey, to be paid to her by my executor and executrix in twelve months after my decease.

ITEM. I give and bequeath to my son Joseph Nicholson,\* Five Shillings current money of New Jersey aforesaid to be paid to him by my executrix and executor herein named, in twelve months next after my decease.

ITEM. I give and bequeath to my daughter Hannah, the wife of John Hillman the younger, Ten Pounds current money of New Jersey, to be paid to her by my executrix and executor in seven years next after my decease.

ITEM. I give and devise to my son Samuel Nicholson, a certain piece or parcel of land and meadow to be separated and severed from the lower side of my plantation whereon I now dwell, by a line running from a white oak the most southerly corner of Henry Woods' land and to extend from thence on a direct course to a buttonwood tree by the side of the meadow at the end of a large drain ; the land belonging to me lying to the northwest of the said line and including between the same and the land of Thomas Spicer's land and by Henry Wood's line and a line running

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\* Two years before the making of this will, Samuel Nicholson deeded a large tract of land to his son Joseph Nicholson, doubtless in anticipation of his marriage which took place in 1749.

direct from the said buttonwood to Spicer's line. I give and devise to my said son Samuel to be enjoyed by him when he shall arrive at the age of twenty-one years, to hold to him, his heirs and assigns forever ; and also my Negro boy Roger.

ITEM. I give and devise to my son Abel Nicholson all my land and plantation whereon I now dwell (except that part before devised to my son Samuel) to be enjoyed by my son Abel when he shall arrive to the age of twenty-one years, to hold to him, his heirs and assigns forever ; also one-third part of all the remainder of my personal estate after my funeral expenses and just debts are paid thereout.

ITEM. I give and bequeath to my daughter, Sarah Nicholson, the one-third part of my personal estate remaining after my funeral expenses and just debts are paid thereout and also my Negro girl, Bett.

ITEM. My will is that my Negro man Tobe be at his liberty to work for himself from and immediately after the time that he arrives at the age of forty-five.

ITEM. My will further is that if my son, Abel, should happen to die before he arrives to the age of twenty-one years without lawful issue that then the land devised to him be held and enjoyed by my son, Samuel Nicholson, his heirs and assigns forever.

ITEM. I nominate, constitute and appoint my dear wife, Jane Nicholson, executrix and my son, Samuel Nicholson, executor of this my last will and testament.

IN TESTIMONY WHEREOF, I have hereunto set my hand and seal the twenty-fourth day of February One Thousand Seven Hundred and Forty-nine.

SAMUEL NICHOLSON. (L S)

Signed, sealed, delivered, published, pronounced and declared by the said Samuel Nicholson, as his last will and testament in presence of us.

JOSEPH HERITAGE, JUN.,  
WM. MATLACK,  
SAMUEL SPICER.

These may certify the foregoing to be a true copy taken from Lib. No. 7. of Wills, page 2. &c. In the Prerogative Office of the State of New Jersey, at the City of Burlington.

THOS. ADAMS, *Clk.*



## ABEL NICHOLSON'S WILL.

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BE IT REMEMBERED That I, ABEL NICHOLSON of Waterford, in the County of Gloucester and Western Division of the Province of New Jersey, Yeoman, being at this time very sick and weak in body but of sound disposing mind and memory, praised be Almighty God therefor, calling to mind the uncertainty of this transitory life, do make and ordain this my last will and testament in manner and form following, that is to say, Imprimis I will and require that my funeral expenses and all my just debts be paid and discharged by my executrix and executor, hereinafter named.

ITEM. I give and bequeath unto my brother Joseph Nicholson, Five Pounds current money of New Jersey, aforesaid.

ITEM. I give and bequeath unto my dear wife, Rebecca Nicholson (in lieu or consideration of her dower) four such of my cows, and such of my household furniture as she my said wife shall choose to take ; also, my bald mare ; and also, as my said wife is now pregnant, if it shall happen that she shall be delivered of a living child, and the same shall survive,

in such case, I further give and bequeath unto my said wife, Twenty Pounds current money of New Jersey, to be paid to her yearly, and every year after my decease during the minority of such child aforesaid, she my said wife maintaining, supporting and keeping the said child in its minority. I also give and bequeath unto my said dear wife, Two Hundred Pounds of like money aforesaid, as soon as the same can be raised out of my personal estate ; the payments and deductions aforesaid, being first made and discharged.

And further it is my will that my Plantation shall be set out on rent and my personal estate sold (except such part thereof as is herein otherwise disposed of) as soon after my decease as conveniently may be by my executrix and executor, and the rents of my plantation and the monies arising from the sale of such of my personal estate aforesaid being applied to the uses and purposes aforesaid, and the remainder (if any be) be equally divided between and held and enjoyed by my brother-in-law, Daniel Hillman's son James and my brother Joseph Nicholson's son Mark.

ITEM. In case of my wife's delivery of the child aforesaid and the same's surviving to the age of twenty-one years, it is my will that such child, whether male or female, shall hold and enjoy all my lands and tenements whatsoever immediately after his or her arrival at the age of twenty-one years and thence to hold to him or her and to his or her heirs or assigns forever.

And lastly, I nominate, appoint and constitute my said dear wife, executrix and my father-in-law, Aaron Aaronson of the township and county aforesaid, executor of this my last will and testament, ratifying, allowing and confirming this only and no other to be my last will and testament.

IN TESTIMONY WHEREOF, I the said Abel Nicholson have set my hand and seal hereunto the twentieth day of June in the year of our Lord One Thousand Seven Hundred and Sixty-one.

ABEL NICHOLSON, (L S)

Signed, sealed and declared by the said Abel Nicholson as his last will and testament in the presence of us the subscribers, who in his presence and at his request have subscribed our names as evidences thereunto.

JAMES JOHNSON,  
SAMUEL PARR,  
SAMUEL SPICER.

A true copy from the original, examined by

SAMUEL ALLINSON,  
Per Reg's.

## AARON AARONSON'S WILL.

I, AARON AARONSON of the Township of Waterford, in the County of Gloucester in the Province of New Jersey, being weak of body, but of sound mind and disposing memory, thanks to Almighty God therefor, do this fourteenth day of March in the year of our Lord One Thousand Seven Hundred and Sixty-seven make this my last will and testament, revoking and making void all other wills heretofore made by me, ratifying and confirming this to be my last, in manner following, that is to say, in the first place that all my just debts and funeral expenses be paid by my executors hereafter nominated.

ITEM. I give and bequeath unto my two daughters, Keziah Parr and Rebecca Nicholson, all this my plantation whereon I now dwell with the appurtenances thereunto belonging ; the same includes all my lands equally in quantity and quality to be divided between them in as commodious a manner and to each of their advantages as possibly may. To hold to them and each of them their heirs and assigns forever their performing as hereafter specified.

ITEM. I give and bequeath unto my loving wife Rebecca Aaronson, Twenty Pounds proclamation

money a year, to be paid her yearly out of my said plantation by my said two daughters, Keziah and Rebecca so long as she shall remain my widow ; also I give unto my said wife the easterly part of my dwelling-house wherein I now dwell, during her widowhood to be solely at her use, and that my said two daughters Keziah and Rebecca, their heirs, executors, administrators or assigns shall find and provide for my said wife a sufficiency of firewood at the door of said house, which wood shall be cut convenient for her chimney-place during her widowhood ; also shall keep on said plantation one horse kind and one cow well and sufficient for the use of my said wife during her widowhood.

ITEM. I give and bequeath unto my said wife my roan mare and one cow, two good feather beds with the furniture thereunto belonging, also one pot, one kettle, six chairs, two tables, three pewter dishes, six plates of pewter, a warming-pau, a set of low case of drawers and six pewter porringers ; all of which above gave unto my said wife is in lieu of her right of dower.

ITEM. I give and bequeath unto my daughter Mary Woolman, Two Hundred Pounds proclamation money.

ITEM. I give and bequeath unto my four grandchildren to wit, Samuel, John Aaronson, Sarah and Asher Woolman, Four Hundred Pounds of like money above said, that is to say, One Hundred Pounds to be paid unto each of them as they severally arrive to the age of Twenty-one years ; and my will is that my

daughter Mary Woolman aforesaid, shall have the sole use and benefit of said Four Hundred Pounds until the payments thereof unto my said grandchildren, that is, I would be understood, Four Hundred Pounds until my said grandson Samuel Woolman arrives to said age of Twenty-one years, and then Three Hundred Pounds until my said grandson John Aaronson Woolman arrives to the age of Twenty-one years, and so in the same manner until the whole be paid.

ITEM. I give and bequeath unto my said grandson John Aaronson Woolman my watch and desk.

ITEM. I give and bequeath unto my said granddaughter, Sarah Woolman, my high case of drawers.

My three Negroes I give and bequeath in manner following, that is to say, my Negro man Anthony, to my daughter Mary aforesaid; my Negro man James, to my daughter Keziah, and my Negro girl Margaret, to my said daughter Rebecca, to serve them until my said Negroes shall severally arrive to the age of thirty-five years, at which age them and each of them shall be set at their own liberties as free persons.

ITEM. I give unto my said daughter Rebecca, Ten Pounds of like money above said. Then all the residue and remaining part of my estate I give and devise unto my said three daughters, Mary, Keziah and Rebecca, to be equally divided between them share and share alike, except one walnut table which I give unto my said granddaughter, Sarah Woolman.

And further, my will is that if any of my above named grandchildren should die before they arrive to the age of twenty-one years and without lawful issue then their shares of said Four Hundred Pounds shall descend and be divided equally amongst the survivor or survivors of them ; but if with issue as aforesaid that issue shall have their shares.

And I do hereby nominate, ordain and appoint my two daughters, Keziah and Rebecca above named to be my executors of this my last will and testament, hoping they may honestly and faithfully do the same.

In testimony whereof, I have hereunto set my hand and seal as my last will and testament the day and year above written.

Signed, sealed, published and declared by the said Aaron Aaronson as his last will and testament in the presence of us:

AARON AARONSON. (L S)

ISAAC HORNER,

JOHN SHIVERS, JUN.

SAM'L CLEMENTS.

I certify that the foregoing is a true copy of the testament and last will of Aaron Aaronson, as recorded in Liber No. 13 of Wills, Folio 109, etc. Remaining in the Register's office for the State of New Jersey at the City of Trenton.

JOHN BEATTY,

Register.

## REBECCA AARONSON'S WILL.

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BE IT REMEMBERED That I, REBECCA AARONSON of Waterford, in the County of Gloucester and Western Divison of the Province of New Jersey, Widow, being at this time weak in body but of sound disposing mind and memory, praised be Almighty God therefor, calling to mind the uncertainty of this transitory life, do make and ordain this my last will and testament in manner and form following, that is to say, Imprimis, I will and require that my funeral expenses and all my just debts be paid and discharged by my executor hereinafter named.

ITEM. I give and bequeath to my daughter, Mary Woolman, my bed and bedding, my warming-pan and chairs and the one-third part of my wearing-apparel.

ITEM. I give and bequeath to Samuel Woolman, son of Mary Woolman, my drawers and looking-glass.

ITEM. I give and bequeath to Sarah Woolman my tea-table and one-third part of my wearing-apparel.

ITEM. I give and bequeath to Jane Woolman, wife to said Samuel Woolman, the remaining third part of my wearing-apparel.



ITEM. I give and bequeath to Abel Nicholson, my grandson, the sum of Five Pounds to be paid after my decease to Isaac Burrough, Jun.

ITEM. I give and devise to Rebecca Burrough, my granddaughter, the sum of Ninety Pounds good and lawful money after my decease to be paid by my executor.

ITEM. I give and devise to Joseph Burrough, my grandson, the sum of Fifty Pounds at his arrival of the age of twenty-one years, to be paid by my executor.

ITEM. I give and devise to Reuben Burrough Fifty Pounds of good and lawful money to be paid by my executor at his arrival at the age of twenty-one years.

ITEM. I nominate, constitute and appoint my grandson, Abel Nicholson, my whole and sole executor of this my last will and testament.

IN WITNESS WHEREOF, I have hereunto set my hand and seal this sixteenth of July in the year of our Lord One Thousand Seven Hundred and Eighty-six

REBECCA AARONSON. (L.S.)

Signed sealed and declared by the said Rebecca Aaronson as her last will and testament, in presence of us the subscribers in her presence and at her request have subscribed our names as evidences hereunto

JOHN SHIVERS, SEN.

JOSEPH COLLINS, JUN.

A true copy from the original.

HERBERT McELROY,

Per Reg'r.

AN INVENTORY of the Goods of Rebecca Aaronson, Deceased, Appraised 21st 8th Month, 1786, by Samuel Burrough and James Hartley.

A Bed and Bedding.....	£	13	00	0
Low Walnut Drawers.....		1	10	0
Walnut Tea Table.....		1	15	0
Looking Glass.....			10	0
Warming-pan and Three Chairs.....			15	0
Purse and Wearing Apparel.....		10	0	0
Five Pewter Porringers, 1 Dish, 1 Tea-pot, 8 Books.....			12	6
To a Saddle and Pocket-book 3/6.....		1	3	6
One Bond and Interest.....		54	12	0
Dowry from Joseph Burrough.....		63	3	4
Dowry from Isaac Burrough.....		140	0	0
<hr/>				
		£287	1	4

SAMUEL BURROUGH,

JAMES HARTLEY.

I certify the above to be a true copy.

JOS. HUGG.

THE ACCOUNT of Abel Nicholson, Executor of the last Will and Testament of REBECCA AARONSON, late of Gloucester County, deceased, as well of

and for such and so much of the goods, chattels, and personal estate of the said deceased, which came to his hands, to be administered as of and for his payments and disbursements out of the same.

DR. This Accountant chargeth himself :

1788			
Jan. 14	To the amount of the Inventory of the Personal Estate of the said deceased, this day exhibited into the office.....	£287	1 4
	“ Cash received of Isaac Burrough.....	52	10
	“ Cash for interest money...	23	17
		<hr/>	
		£363	8 4

Per Contra he craves allowance. CR.

1788 No.

Jan 14	1	For Cash paid for Probate of Will, &c.....	£	2	15	2
		“ Cash paid the following persons as per vouchers and receipts, to wit :.....				
	2	William Atkinson.....		4	10	
	3	Joseph Ellis.....		11		
1786		And for Specific Legacies :				
21	4	Mary Woolman.....		23		
	5	Samuel & Sarah Woolman		4	10	
	6	Abel Nicholson—left by grandmother.....		5		

7	Jos. Burrough for Jos. & Ben. Burrough.....	130
8	Jos. Ellis, by two separate receipts.....	112 10
"	Cash paid the Office for this Acct., Court Copy, Cryer, &c.....	1 17 6
	Com's on 363.8.4 at 5%.....	18 3 5
	Balance remaining in this Accountants hands to be disposed of according to the Will of the Testatrix.....	50 2 3
		<hr/> £363 8 4

*Communication published in the Woodbury "Constitution," in 1852, respecting the taking down of Friends' Old Meeting House, in Haddonfield.*

If, as we are assured in a previous number of *The Constitution*, any "excitement" prevails amongst the honest and disinterested citizens of Woodbury, or elsewhere, concerning the taking down of Friends' Meeting House in Haddonfield, it has been the result of misrepresentation, or for want of a knowlege of the facts in the case.

That a mob, or any body of men in the spirit of a mob, went before sunrise on the nineteenth day of last month, with the implements of destruction, (as charged) to tear down the meeting-house alluded to, in defiance of law, or contrary to morals, is wholly untrue.

The Friends of Haddonfield, have long experienced an inconvenience in the awkward arrangement of their meeting-house for holding their Quarterly Meetings. This was a matter of complaint for sometime previous to the separation in the Society, which took place in the year 1827. At intervals, both before and since the separation, this subject claimed the attention of the Preparative Meeting, and efforts have several times been made on the part of some of its members, to

influence the meeting in favor of remodeling or reconstructing the house in order that Quarterly Meetings might be better accommodated. This, however, has not been heretofore affected, owing in a great measure to an aversion to change, which was manifested by some of the elder members of the Society. Years, and the rapid changes going on in this rapidly improving country, have not lessened the inconveniences felt by the Society in this respect. Not only did the house still possess all its awkwardness of arrangement, but the location was rendered undesirable by its increasing publicity. The Haddonfield and Camden Turnpike ran immediately by its doors, and the sheds and accommodations for the members, were stretched on either side of this road, just where it joins the main street in Haddonfield. The meetings were disturbed by the dust and travel on the road, and the sheds unscrupulously used by the public, without any available manner of prevention. In addition to this, a part of the house was ninety years old, and if permitted to stand required considerable repairing. The consideration of these facts was surely sufficient ground for the movement on the part of Friends towards accommodating themselves with a new house in a more eligible situation. This they determined on in a meeting capacity, after having received the advice and countenance of different committees constituted by the Society which they deemed it advisable to consult. A con-

tract was then entered into with a builder to carry their design into effect. The contractor on the nineteenth of last month, at the usual hour for work in the morning, assembled his own workmen, together with others who were invited to aid in the heavy work of taking off the roof, etc., and in an unusually quiet and regular manner, peaceably, without any interference or check from any one, proceeded with the work of taking down the house. Weeks have been occupied in this work which is scarcely yet accomplished. These facts will be attested to by all who are acquainted with the matter and are willing to express the truth concerning it.

Why then this "excitement" which is spoken of? Why all this misrepresentation which is going abroad? Friends had their reasons it seems, for acting as they did, and the only question now arising is, had they a *right* to pursue such a course of action? This questions their right to the property.

The separation of 1827, has been before alluded to. Two distinct bodies, having little in common excepting their manner of dress and address, were the result of that convulsion. The one, held its Yearly Meeting at the usual time and place, and the other appointing a new time and place, held its first Yearly Meeting in Green Street, Philadelphia, in the Tenth month, 1827. Here were distinct organizations. Previously to this meeting in Green Street, meetings preparatory to

its establishment were held by its subsequent members. These meetings issued documents giving ostensible reasons for the course about to be pursued. Amongst other statements, they made this important declaration : “ Doctrines held by one part of the Society, and which *we* believe to be sound and edifying, are pronounced by the other party to be unsound and spurious.” Here then were two societies holding each a distinct faith according to their own statement.

This schism extended to the subordinate meetings, in most of which a separation was the consequence, sometimes one body preponderating, and sometimes the other. This, of course, brought about a clashing concerning the property, which, up to that time, was held in common by the members constituting both parties. From this resulted much trial and difficulty, but as a general rule, the body strongest in members occupied the property, while the weaker party was compelled to find another place of worship. Where the parties were more nearly balanced, the meeting-houses were mostly occupied by both, one party occupying one end, and one the other, being separated by sliding partitions, which generally form a part of a Friends’ Meeting House.

As yet the law had not been appealed to. It had not been decided by law, which was the legitimate and real body of Friends constituting the Yearly Meeting of the Friends of Philadelphia. The right of either



body to hold the property always held by the Society, is involved in the question of which body is the true Society of Friends. Law, reason, justice and common-sense, all declare this position. If it were not the case, any disowned member of any congregation, any member who resigns his communion, or any schism, however repugnant in its faith and practices to the parent society, would have a right to ask a remuneration for the relinquishment of claim to the property of the Association gone out from. The injustice and impracticability of such a cause, is sufficiently evident to obtain the consent of even the commonest capacity.

Nothing then but the decision of the law as to which party was the Society of Friends, could be available in settling disputes concerning possession of the property. The law was appealed to. At Crosswicks in New Jersey, where Friends held a preparative meeting, there was, as in other places, a separation. Before, however, there were any visible signs of such an event happening, this meeting had by a subscription of its members, raised a school fund for the education of children of indigent members of that meeting. After the separation both parties claimed this fund; and hence an application to the Court of Chancery of New Jersey was made, that the legitimate possessors of the fund, might assume its possession and enjoy its benefits. The parties ere this became to be distinguished by different titles. Those holding their annual

meeting in Green Street, were called Hicksites, while the other party was known as the Orthodox. In this suit the Orthodox were decided to be the Society ; and the holding of the fund was accordingly awarded to them. The Hicksites then carried the case to the Court of errors. This Court ratified and confirmed the decision in Chancery, and the Orthodox, the Friends, thus became possessed of their lawful dues in this case.

A short time after this the Separatists obtained a law from the State Legislature, dividing the property of the Society between the two bodies in proportion of their respective numbers. This law, contrary to justice, and to the Constitution of the State, and of the United States, never has been and never can be enforced.

The Orthodox have never admitted the constitutionality of that law, nor acknowledged the least relinquishment of claim to any of the property in this State owned by the Society before the separation. Even the Separatists by their own acts, repudiate the very law made under their own auspices, and for their own benefit. Although by it a division is ordered according to the respective numbers of the two parties, they now hold in this State a large amount of property over and above what their law would allow them were it enforced. The law is thus tacitly acknowledged by them to be a nullity.

If we even admit the validity of this law as touching the property of the Society generally, it could in no wise be brought to bear on Friends' property in Had donfield. This property, about the disposition of which the "excitement" seems to have arisen, was granted by a chain of title to Friends, which expressly stipulates that it is to be held without partition or division. The Orthodox by legal decision are the Friends, and as such are entitled to the property, and no law of partition can despoil them of an iota of the grant made to them.

The *right* then, by which they exercise their power over the property is a very plain one ; and Friends have made that disposition of their property, which they believe will best suit their own interests and convenience, and in no way interfere with the social, moral, or legal rights of any man or set of men whatever.

# NICHOLSON GENEALOGY.

**Samuel Nicholson**, and Ann, his wife, came from Orston, Nottinghamshire, England, 9th mo., 23rd, 1675. Their children were

NAME.	BORN.	DIED.	MARRIED.
Rachel,	2. 7, 1659	.....	Abram Strand, .....1677
Elizabeth,	3. 22, 1664	.....	John Abbott, .....1684
Samuel,	8. 30, 1666	.....1694	<del>Unmarried.</del> .....
<b>Joseph</b> ,	2. 30, 1669	.....1702	Hannah Wood, 1. 3, 1695
Abel,	5. 2, 1672	.....1751	{ Mary Tyler, .....1693
			{ Isabella Davids, .....1729

The children of **Joseph Nicholson** and Hannah (Wood) Nicholson, daughter of Henry Wood, were

NAME.	BORN.	DIED.	MARRIED.
George,	..... 1696(?)	.....	Alice Lord, .....1717
<b>Samuel</b> ,	..... 1698(?)	.....1750	{ Sarah Burrough, .....1722
			{ Rebecca Saint, .....1744
			{ Jane Albertson, .....1749

The children of **Samuel Nicholson** and Sarah (Burrough) Nicholson, were

NAME.	BORN.	DIED.	MARRIED.
Abigail,	..... 1723	.....	{ Daniel Hillman, .....1743
			{ John Gill, .....1767
Joseph,	..... 1725	.....	Rachel Livzey, .....1748
Hannah,	..... 1727	.....	John Hillman, .....1746
Samuel,	about 1730	.....	.....
<b>Abel</b> ,	bet. 1735 & 1740	.....1761	Rebecca Aaronson, .....1760
Sarah,	.....	.....1756	Unmarried .....

**Aaron Aaronson** and **Rebecca Aaronson** married about 1730. Aaron died about 1767, and Rebecca about 1786. Their children were

NAME.	BORN.	DIED.	MARRIED.
Mary,	.... 1732(?) .....		Abner Woolman, 1782
Keziah,	.. 1734(?) .....		( Samuel Parr, .....
			( Joseph Burrough, 1769
Rebecca,	. 1740(?) .....		( Abel Nicholson, 4 14, 1760
			( Isaac Burrough, Jr., ... 1767

**Abel Nicholson** and **Rebecca (Aaronson) Nicholson**, had but one child who was born after his fathers' early death.

NAME.	BORN.	DIED.	MARRIED.
Abel,	10. 11, 1761	12. 9, 1829	( Mary Ellis, 2 10, 1789
			( Sarah Day, 1. 15, 1824

The earliest ancestor of Mary Ellis in this country was Simeon Ellis, who in 1692 married Sarah, daughter of William Bates. They had several children, including Simeon, who was born about the year 1700. Simeon 2nd, married Sarah Collins (?) and had a number of children, among them Isaac, born about 1726, who married Mary Shivers, daughter of Samuel the son of Richard, at Salem, in 1748. Isaac Ellis and Mary Shivers, were the parents of several children, amongst whom was Mary Ellis, who married Abel Nicholson, as noted above. Mary (Ellis) Nicholson died 1822.

The children of **Abel Nicholson** and **Mary (Ellis) Nicholson** were

NAME.	BORN.	DIED.	MARRIED.
Rebecca,	12. 18, 1787	12. <del>21</del> <sup>31</sup> , 1879	Jacob Troth, 11. 22, 18...
Isaac,	2. 18, 1790	8. 20, 1870	Priscilla Wills, ... 1814
			( Rebecca M Hopkins, ... 18...
Samuel,	4. 18, 1793	1. 29, 1885	( Benlah Hopkins, ... 18...
1,	10. 11, 1795	10. 20, 1833	Unmarried
seph,	5. 18, 1798	7. 28, 1803	
ry,	12. 15, 1801	7. 26, 1803	

The children of Jacob and Rebecca (Nicholson) Troth.  
were

NAME.	BORN.	DIED.	MARRIED.
Joseph N.,	9. 17, 1811	6. 29, 1883	<del>Narcissa</del> Francis Oldham, 5. 18, 1837
Mary H.,	11. 16, 1813	8. 12, 1887	Richard Shivers, 12. 8, 1836
Elizabeth,	2. 6, 1816	3. 31, 1880	Edward C. Gibbs, 11. 21, 1837
Paul H.,	5. 11, 1818	5. 27, 1883	Hannah M. Ritter, 1. 1, 1844
Rebecca N.,	9. 27, 1820	.....	Benj. H. Browning, 11. 17, 1842
Abel N.,	9. 21, 1822	12. 16, 1891	Lydia Ann Hornor, 2. 25, 1847
Samuel N.,	3. 4, 1825	.....	Ann M. Leeds, 5. 4, 1858
Jacob M.,	7. 29, 1828	.....	Ann Walton, 9. 20, 1860

The children of Isaac Nicholson, who married Priscilla  
(Wills) Nicholson, were

NAME.	BORN.	DIED.	MARRIED.
Zebedee,	3. 13, 1815	.....	Lydia A. Parker, 9. <sup>15</sup> <del>14</del> , 1847
Mary,	8. 25, 1816	.....	John I. Glover, 6. 22, 1882
Joseph,	11. 5, 1818	4. 17, 1880	{ Sarah M. Kaighn, 5. 21, 1849
Priscilla,	12. 9, 1820	.....	{ Amy Haines, 10. 11, 1866
Isaac,	8. 19, 1823	10. 9, 1823	Benj. Lippincott, 5. 17, 1849
Isaac W.,	1. 26, 1829	<del>11. 6, 1877</del>	.....
			Eliz. M. Lippincott, 5. 23, 1854

The children of Samuel Nicholson and Rebecca M.  
(Hopkins) Nicholson were

NAME.	BORN.	DIED.	MARRIED.
Wm. Hopkins,	9. 30, 1827	.....	Sarah Whitall, 5. 2, 1855
Mary,	9. 9, 1829	4. 1, 1852	Unmarried, .....
Ann H.,	2. 10, 1832	11. 30, 1864	Charles Rhoads, 10. 2, 1856
Rebecca,	9. 29, 1834	.....	.....
Sarah,	10. 31, 1837	.....	.....

The children of William Hopkins Nicholson and  
Sarah Whitall Nicholson were

NAME.	BORN.	DIED.	MARRIED.
John Whitall,	3. 31, 1856	.....	Eliza E. Stokes, 10. 22, 1855
Rebecca M.,	12. 23, 1857	.....	Frank H. Taylor, 3. 31, 1880
Mary Ella,	8. 6, 1861	8. 8, 1863	.....
Margaret N.,	11. 3, 1863	.....	J. Snowdon Rhoads, 10. 24, 1893
William H., Jr.,	8. 7, 1872	.....	.....

The children of Charles Rhoads, and Ann H. Nicholson) Rhoads were

NAME.	BORN.	DIED.	MARRIED.
Mary N.,	11. 14, 1857	9. 12, 1867	.....
Catharine E.,	3. 2, 1859	.....	.....
Eleanor,	9. 9, 1860	.....	Wm. T. Elkinton 10. 14, 1861
Samuel N.,	4. 30, 1862	.....	.....
Anna <del>N.</del>	11. 10, 1864	.....	Geo. W. Williams, 3. 16, 1865

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The children of John Whitall Nicholson and Eliza Stokes Nicholson were

NAME.	BORN.	DIED.	MARRIED.
John W., Jr.,	10. 16, 1886	.....	.....
Edith,	5. 23, 1889	.....	.....
Arthur S.,	12. 19, 1890	S. 6, 1892	.....
Agnes,	4. 3, 1894	.....	.....

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The children of Frank H. Taylor and Rebecca Nicholson Taylor, were

NAME.	BORN.	DIED.	MARRIED.
William N.,	1. 22, 1882	.....	.....
Frank Carroll,	11. 22, 1884	.....	.....
Roger Whitall,	7. 21, 1890	.....	.....
Norman Henry,	10. 18, 1892	.....	.....

# HOPKINS GENEALOGY.

**John Haddon**, of London, England, and **Elizabeth**, his wife, were the parents of

NAME.	BORN.	DIED.	MARRIED.
<b>Sarah</b> ,	.....	.....1758	<b>Benjamin Hopkins</b> , 1706 (?)
<b>Elizabeth</b> ,	.....1680	3, 30, 1762	<b>John Estaugh</b> , 10, 1, 1702

**John Haddon** died in 1724, and his wife in 1723. **John Estaugh** was born 2, 23, 1676, and died 6, 10, 1742.

The children of **Benjamin Hopkins**, of London, and **Sarah**, his wife, were

1. **Mary**. 2. **Sarah**. 3. **Betty**, died young. 4. **Benjamin**, died young.
5. **Haddon**, born 1713. 6. **Ebenezer**, born 4, 20, 1718, and died 1757.

**Ebenezer Hopkins** was adopted by his Aunt **Elizabeth Estaugh** who had no children, and came with her to this country on her return from her last visit to England, Fifth month, 1723, being then five years old. He married **Sarah**, daughter of **James Lord**, of **Woodbury**, 2, 29, 1737. Their children were

NAME.	BORN.	DIED.	MARRIED.
<b>John Estaugh</b> ,	5, 6, 1738	3, 2, 1806	<b>Sarah Mickle</b> , 6, 1762
<b>Eliz. Estaugh</b> ,	12, 14, 1739	3, 11, 1790	<b>John Mickle</b> , 4, 1762
<b>Haddon</b> ,	4, 30, 1743	.....1768	<b>Hannah Stokes</b> , .....1766
<b>Ebenezer</b> ,	8, 26, 1745	6, 13, 1781	<b>Ann Albertson</b> , .....1764
<b>Sarah</b> ,	12, 4, 1748	.....1769	<b>Caleb Cresson</b> , .....1767
<b>Mary</b> ,	10, 31, 1750	.....	<b>Joshua Cresson</b> , .....1770
<b>Ann</b> ,	8, 17, 1757	.....1833	<b>Marmaduke Burr</b> , .....1793



The children of John Estaugh Hopkins, and Sarah Mickle, his wife, were

NAME.	BORN.	DIED.	MARRIED
James,	1. 25, 1763	.....1826	( Rebecca Clement, 5. 1784 Ann Hugg,
Hannah,	11. 18, 1764	1. 8, 1838	Unmarried.
Job,	1. 19, 1766	3. 1766	.....
John M.,	2. 16, 1767	.....1835	Unmarried.
Wm. Estaugh,	12. 31, 1772	.....1820	Ann Morgan, 10. 22, 179
Samuel,	9. 29, 1774	6. 19, 1775	.....
Sarah,	3. 28, 1776	11. 2, 1808	Unmarried.

John M., above named, became a resident of Charleston, South Carolina, and died there. His estate he left to his unmarried nieces, Beulah, daughter of James, and Elizabeth, daughter of Wm. E. Hopkins.

The children of James Hopkins and Rebecca Hopkins, daughter of Samuel and Beulah Clement, were

NAME.	BORN.	DIED.	MARRIED.
Elizabeth L.,	8. 14, 1785	10. 24, 1852	Thomas Redman, 5. 7, 1807
Dr. Samuel,	.....1786	4. 28, 1818	Susan Barton, 11. 19, 1812
Charles,	.....1788	2. 2, 1866	Lucy Hugg, 3. 27, 1828
Beulah,	6. 1791	4. 7, 1863	Sam'l Nicholson, 12. 19, 1837

The children of Thomas Redman, and Elizabeth L. (Hopkins) Redman, were

NAME.	BORN.	DIED.	MARRIED
Rebecca H,	.....1811	.....1814	.....
Thomas,	7. 3, 1813	.....1846	Unmarried
James H,	4. 30, 1815	.....	( Harriet Olley, 4. 1, 1841 Rebecca Harper, 1809
Joseph S.,	5. 25, 1817	.....1891	Unmarried
Elizabeth L.,	4. 25, 1819	.....1844	Unmarried
John E.,	3. 7, 1821	.....	.....
Charles,	5. 7, 1824	.....	Mary A. Albertson 1854
Sarah,	12. 20, 1826	.....	.....

Thomas Redman, Sr., died Ninth month, 1846.

Charles Hopkins married Lucy Hugg, 3. 27, 1828.

Their only child was Samuel Hopkins who married Mary Jessup, who died, 3. 15, 1886. Afterwards he married Emily Lewis, 4. 27, 1887. Samuel Hopkins died 3. 11, 1893, leaving no issue.

Dr. Samuel C. Hopkins, married Susan Barton, 11. 19, 1812. Their children were

NAME.	BORN.	DIED.	MARRIED.
Rebecca,	9. 22, 1813	10. 24, 1896	T. P. Carpenter, 11. 18, 1839
James,	11. 2, 1814	8. 10, 1887	Mary J. Cox, 11. 7, 1850
Eliz. Barton	4. 17, 1816	12. 15, 1890	Unmarried. ....
Mary R. Barton,	8. 23, 1817	9. 27, 1888	Arthur Ritchie, 9. 20, 1842
B. Clementina,	11. 1, 1818	1. 28, 1887	Unmarried. ....

The children of **Wm. Estaugh Hopkins** and Ann (Morgan) Hopkins were

NAME.	BORN.	DIED.	MARRIED.
Hannah W.,	1. 15, 1797	.....1874	Sam'l M. Reeves, .....1819
Griffith M.,	10. 6, 1799	6. 14, 1860	Sarah Clement, .....1823
Sarah,	5. 10, 1801	9. 27, 1835	John Gill, 4. 23, 1818
<b>Rebecca M.,</b>	7. 27, 1803	11. 5, 1837	<b>Sam'l Nicholson,</b> 11. 2, 1826
Mary Ann,	8. 26, 1806	.....1872	B. W. Blackwood, 11. 18, 1824
Elizabeth L.,	9. 11, 1808	.....1882	Unmarried. ....
John E.,	5. 6, 1811	.....1884	Antoinette Hicks, .....1833

**Griffith Morgan** married Elizabeth, widow of Samuel Cole, 12. 10, 1693, and settled near the mouth of Pennshauken Creek. Their son, **Alexander Morgan**, married Hannah, granddaughter of Wm. Cooper, the first settler, in 1717. Their children were, first, **Joseph**, born 1718, and a number of other children.

Joseph married Agnes Jones at Abington, 9. 12. 1740, and their only son was **Griffith**, born 6. 22. 1742. He was married twice afterwards.

**Griffith**, son of Joseph, married Rebecca Clement, daughter of Samuel, 1766. Their children were

Agnes, who married Enos Eldridge.

Rebecca, " " James B. Cooper.

Ann, " " **Wm. E. Hopkins**, 1795.

The children of John Gill, and Sarah (Hopkins) Gill, were

NAME.	BORN.	DIED.	MARRIED.
John L.,	1. 10, 1819	8. 19, 1820	.....
Rebecca M.,	8. 5, 1821	.....	Samuel Willits, 12. 30, 1847
Anna,	8. 27, 1823	3. 26, 1895	Unmarried. ....
Charlotte H.,	8. 30, 1826	2. 3, 1831	.....
John,	4. 10, 1829	5. 31, 1896	Eliz. Tomlinson, 2. 14, 1854
William, H.	8. 2, 1832	12. 21, 1873	Phebe Shreeve, 7. 6, 1858

John Gill, Sr., was born 7. 9, 1795—Died 12. 3, 1884.

The children of Samuel M. Reeves, and Hannah W. (Hopkins) Reeves, were

NAME.	BORN.	DIED.	MARRIED.
Sarah,	1. 28, 1820	11. 30,	.....
William H.,	4. 10, 1822	8. 14, 1824	.....
Rebecca M.,	11. 3, 1824	6. 30, 1825	.....
Elizabeth,	1. 31, 1826	8. 20, 1886	Benj. F. Carter 11. 26, 1854
Rebecca,	3. 19, 1829	.....	Jos. Banister, 9. 6, 1855
Samuel,	8. 26, 1831	9. 21, 1845	.....
Hannah,	1. 25, 1835	.....	.....
Ann,	5. 18, 1837	7. 28, 1877	Henry Hopkins, 11. 16, 1869
Agnes,	12. 27, 1839	.....	James Appleton, 12. 9, 1872

Griffith M. Hopkins, married Sarah Clement, daughter of John Clement, 1. 8, 1823. Their children were

NAME.	BORN.	DIED.	MARRIED.
William E.,	12. 1824	11. 1874	Eliz. Mickle, 4. 1858
Sarah C.,	3. 1827	1. 1894	.....
John C.,	2. 1830	.....	Keziah Clement, 3. 1858
Hannah,	11. 1831	7. 1855	.....
Griffith M.,	.....	.....	Unmarried. ....
Anna,	.....	11. 1896	Unmarried. ....
Henry W.,	.....	.....	{ Anna Reeves, 11. 1869.
			{ Ada Bertrand, 1. 1892

Amelia B., and Elizabeth.

Sarah (Clement) Hopkins died 9. 10, 1887.

The children of Benjamin W. Blackwood, and Mary Ann (Hopkins) Blackwood, were

NAME.	BORN.	DIED.	MARRIED.
Abigail E.,	2. 23, 1826	1. 8, 1892	Unmarried. ....
Anna,	11. 11, 1830	4. 26, 1891	Unmarried. ....
Rebecca H.,	.....1834	.....1846	.....
John,	.....1843	.....1865	.....
William,	7. 12, 1848	.....	Sarah Wright, 10. 1873

Benj. W Blackwood was born A. D. 1800, and died in 1. 19, 1866.

The children of John E. Hopkins, and Antoinette (Hicks) Hopkins, were

NAME.	BORN.	DIED.	MARRIED.
Rebecca,	.....1837	.....1859	Unmarried. ....
George H.,	.....1839	.....	Amelia Glover, .....1867
Walter G.,	.....1841	.....	Esther Sharpless, .....1870
Antoinette	.....1845	.....	Joseph Hopkins, .....1867
John E.,	.....1847	.....	.....

New York

Seneca &

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the Author.

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